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AND EXPOSITOR OF PROPHECY.

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Letter of Dr. Pond,

Continued.

[10TH. THE TIME, TIMES AND A HALF.]

"I am not satisfied that the "time, times and a half" of Daniel, and the forty and two months, and 1260 days of John, denote the same period; or that they commenced A. D. 538; or that they terminated in 1798. There is a straining of facts here, to bring them into accordance with a theory, which the interpreter of prophecy ought to avoid." P.

It is amazing hard *just now* to satisfy Dr. Pond, and others, that the old established views of the prophecies are correct in *a single point*. That these periods named by Daniel and John, "denote the same period," we had supposed was a settled question. At any rate the views of Mr. Miller, on that point, are those of all the standard writers on the prophecies. See Newton pp. 221, 319, 617. They have never been shown to "denote" any other period, without "a straining of facts which the interpreter of prophecy ought to avoid." Perhaps some of the "distinguished commentators of modern times" could show that the time, times and a half "represent," like the 2300 days of Daniel 8th, the *precise* time during which the daily sacrifice was taken away by Antiochus; and which as we are informed by the only histories we have on the subject, was just three years to a day. Could Dr. P. see any "straining of facts" in such an application of the periods?

If Dr. Pond can make it appear that the periods named denote any other than the period of the subjection of the true church to the papal antichrist, we shall be "satisfied" that they may mean something else. Until he does, we shall feel that we are in very good and safe company with the Newtons, Dr. Clarke, (see his notes on 2d Thess. 2d chap.) Croly, Faber, and a host of others; and that these periods "commenced in 538, and terminated in 1798," see our remarks on the rise and fall of popery, above.

If these "*dates*" appear "*arbitrary*" to Dr. P. he should not complain of Mr. M. He has not fixed the dates; they are the only ones, to the writer's knowledge, the world has ever had for the events.

[11th. THE 1290 AND 1335 DAYS.]

"I am not satisfied that the 1290 and 1335 days of Daniel signify so many years; or if they do, that they commenced at 508. It is not true, as stated above, that Paganism ceased in the Western Roman Empire at that period. Nor do I see anything to convince me, that the 1335 years (supposing them to be years) brings us down to the end of the world." P.

We almost regret that we have not made a catalogue of the number of points of historical information on which Dr. P. has expressed "doubts;" and of the cases of applied prophecy with which he is "not satisfied." It would have furnished a most singular specimen of affected ignorance, of which, if real, in the veriest blockhead under his care, I doubt not he would have felt mortified; and also a most singular standard of faith and unbelief. He "doubts," or is "not satisfied," with everything which, by any possibility, might favor Mr. M., and his faith can remove mountains of absurdity and contradiction in any case by which that act of faith may be put into a shape to bear unfavorably upon him. We should hardly be surprised if he should express a "doubt" that twice two make four, in a case where its admission would favor the obnoxious theory; or assert to the statement that five times five were less than nothing, if "some distinguished commentator" should give a "hint" to that effect in the opposition. Accordingly Dr. P. is "not satisfied that the 1290 and 1335 days of Daniel signify so many years; or if they do, that they commenced A. D. 508." And he is confident that Paganism did not cease in the Western Roman Empire at that period.

Now we wish to have this portion of prophecy *fairly considered;* the question upon its application fairly *stated;* and its true application fairly settled. The question proposed by us to Dr. P. under which the prophecy falls, is,—"Are the prophecies rightly applied as Mr. Miller applies them?" The standard to which we refer to determine the propriety of the application consists of the opinion of standard writers, and the rule of Macknight.

1. The prophecy. "And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Daniel xii. 11, 12, 13.

The views of Dr. P. upon the application of this text we have not the satisfaction of knowing. We know of but two opinions of the events brought to view or "the manner of time" expressed in this prophecy. One of these opinions applies it to Antiochus, and understands the time literally; the other applies it to the time of Daniel's reward in the resurrection state, and the days are to be understood to express the number of years intended.

Poole, in his commentary on this chapter, speaks as follows: "Some learned expositors apply this to Antiochus; but this is a false account, and contrary to the scope of this place, and to history and chronology, which the learned Joseph Meede hath proved at large. Lib. asser. III. page 882."

Newton makes the 12th verse a parallel text with Rev. xx. 6. Blessed and holy is he that hath part in the first resurrection, &c., and understands the prophetic periods to be years. Newton on Proph. p. 622.

Rev. Richard Watson, one of the most profound divines of this age, in a sermon on the 13th verse, supposes it to speak "of the termination of all things;" and that "the period is here fixed, in which the servants of God shall enter upon their full reward." Sermons, Vol. 1, page 324.

Now if Dr. P. can "see nothing in this prophecy to convince him" that such things are spoken of, we see but little room to "doubt" that this is the case, especially since we have no substitute for this application of the text, and that the men of God above referred to, are with us.

But is not this a fair case for the use of the rule we have before introduced? To what events which are to come at the end of these periods do "the words of the prophecy," according to that rule, point us?

1. The three verses under consideration, are a part of the answer to the question proposed by Daniel, in reference to what had been said about the *time* in which certain "wonders" brought to view in the vision, should be *finished*.

2. "These wonders" were, not to specify any others, *the resurrection*, and the *glorification* of the righteous. Compare verse 2 with John v. 28, 29, and verse 3 with 1 Cor. xv. 40—42, and Matt. xiii. 36—43.

3. Daniel looked and saw two, one of whom asked the angel of the vision, *How long* it would be *to the end of these wonders?* What a question to ask upon these events of prophecy! If this had been asked by "mortals," and Dr. P. or Mr. Dimmick had been standing by, they might have exclaimed, "Rash man! Bold man! Not suitable to be revealed! Unpardonable presumption!" Well, there it stands, an instance of glaring impropriety in the angels of God. (*Desiring to look into it.*)

4. Daniel heard this, with the answer, (see verses 7 and 8,) but understood not, and said, O my Lord, *What* shall be the end of these things? ("*Searching what, or what manner of time was signified.*")

5. In answer to this question of Daniel, and as if to settle forever any doubts of the *suitableness* of such revelations, or that they were intended for the benefit and attention of man, a *gratuitous statement of the time* is made, and Daniel is told to go his way *till the end;* and is assured that he shall rest and stand in his lot *at the end of the days*. An answer which plainly states 1. *What* the end should be to Daniel—that he should *rest*, (the state of the righteous dead; Rev. vi. 11: xiv. 13.) and stand in *his lot*, (have part in the first resurrection) at the *end of the days;* and, 2. this connects the events with the prophetic periods, at least with the 1335 days, to which they who *wait*, (ready and watching,) and come, are blessed. *The righteous dead, and the righteous living, at Christ's coming are "glorified together."* 3. These things take place at *the end. Go thou thy way till the end be.* Then Daniel stands in his lot. That is to take place *at the end of the days*. And those who wait, and come to the 1335 days, are blessed with Daniel, and Daniel with them. This view of the events which are yet to take place at the close of these periods, harmonizes with every other part of the vision, nothing else has been supposed to be meant, that is not "contrary to the scope of the place, to history, and chronology," and we must be satisfied with it till Dr. P. or somebody else, can give us a better interpretation.

If the end, with those events are to come at the end of the days, when do they terminate? and can they "signify" anything else but years, "and if they

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do" mean years what are the reasons for so understanding them? They cannot commence with any taking away of the Jewish worship, for these periods understood as *days* or *years*, and dated at any suppression of that worship, will not bring us to such results, or to any other events worthy of note in its history. And this circumstance, if there were no other, would be sufficient to settle the question that the Jewish worship cannot be intended by "*the daily*." There is *no agreement* between its history "and the words of the prophecy," which speak of it, if we suppose "the daily" to relate to the Jewish worship. Will they apply to Paganism? If the days are "literally understood," we know of no taking away of Pagan worship from which these periods can bring us to the events spoken of. Supposing them to "signify so many years," can the periods be applied to any taking away of Paganism, and bring us to the predicted results? There are two, if not three, predicted cases of the taking away of the daily in the prophecy of Daniel, and we have seen that all that is said of it in the 8th chapter applies to the agency of Rome in relation to Paganism. But nothing is said in that chapter about placing or setting up the abomination that maketh desolate. "By him the daily was taken away," simply, "and an host was given him against the daily." Now if the periods before us were to be dated from a *taking away* only, we should not know but this was a case referred to. But the text is very exact. The periods are to be dated "from the time the daily, Paganism, shall be taken away, and the abomination that maketh desolate set up." Is such an event spoken of by Daniel anywhere else? "And they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate." Chap xi. 31.

In the other case, or cases, the agent is spoken of in the singular—"by *him*" it is done. Here the agent is spoken of in the plural—"*they* shall" do it. These periods are evidently to be commenced from this last act.

Now we know that the daily (Paganism) was brought into Rome by the barbarians who abolished the empire. The empire fell A. D. 476. Did these barbarians take away the Pagan worship, and place the abomination that maketh desolate—Popery? The proof of that is so full, I believe it is not denied. Had this last establishment of Paganism been so far suppressed in A. D. 508, as to place Popery in a position to start on its triumphant career of desolation, blasphemy, and blood, as unfolded in prophecy, and verified in the history of the church and the world? Mr. M. says it had, and refers to history for proof. Dr. P. denies the correctness of his historical statements, and, of course that, what he builds upon them can be true.

We have now come to the great question involved in Mr. Miller's application of this prophecy—Did the event from which these periods are to be dated "take place as he states" A. D. 508? If Mr. M.'s statements can be sustained, this main pillar of his theory stands, if not, it must be given up.

We will hear what Mr. Miller says:—

"What is the history of that time? I answer, that about the year A. D. 476 the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings; and history informs us that in the city of Rome and other places in the empire these Pagan conquerors sacrificed men, women, and children, to their supposed deities; and that in the year 496 Clovis king of France was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies—the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome." [*See Miller's Lectures, pages* 84, 85; *also pages* 94, 95, *and* 96.]

The following, we believe, will present a fair view of the subject to be disposed of.

1. The condition of Paganism and its relation to the kings of Western Rome, prior to, and after A. D. 508, with what took place in 508.

2 The part taken by Clovis, in particular, in effecting the alleged changes in the history, or condition, of Paganism and the Christian faith—Popery.

3. The condition of the "Christian faith," and its relation to these kings in 508.

That the Pagan nations of "the north crossing the Rhine and the Danube established ten kingdoms in what was considered the Western Empire" no "doubts" are expressed. That "France was the principal kingdom of the ten" is, I believe, equally evident. That "these Pagan conquerors sacrificed men, women, and children, to their supposed deities, in the city of Rome and other places," is not questioned.

That "after the fall of the Western Empire, A. D. 476, and before A. D. 490 ten kings had risen upon the ruins," we suppose will be admitted. But is it true "that in the year 496, Clovis, king of France, was converted, and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in 508, when Paganism ceased, having lost its head by the power of the sword, or kings who wielded the sword." Dr. Pond sees something about this which he says "*is not true*." And what is it that "is not true?" Why that "the last of the ten kingdoms became Christian, even in name, so early as the year 508." In support of which he says, "The Anglo-Saxons were not converted, before the end of the sixth, and beginning of the seventh century. While the Huns, in Hungary, did not embrace Christianity before the eighth or tenth century." Has Dr. Pond no "doubts" that there was such a kingdom in existence as the Anglo-Saxons in 508? We think we should be running but little risk, to give a pledge to Dr. P. or any other person, that if he will make it appear that there were such kingdoms as the Anglo-Saxon, and the Huns in Hungary, in Western Rome or anywheye else, in 508, we will go without bread till we can prove "that they were Christian in name," and in reality. Mr. M. has said nothing about their conversion; and the logical oversight, in the case, on the part of Dr. P., does little honor to his head, and less to his heart. We are sorry he is engaged to defend a position in which he finds it necessary. The subject does not admit of the question he has called up. England is the kingdom concerned, and not the Anglo-Saxon. That Dr. P. may see that there are others besides Mr. M. whose "profound knowledge of history" needs a little charity on the part of the critic, we will give an extract or two in reference to the Huns. Kotch, in his "Revolutions of Europe," informs us that on the death of Attila, his kingdom was immediately broken to pieces.

The Hon. and Rev. Wm. Herbert, in his history of "Attila and his predecessors," page 515. Lon. 1838., says "with his life the mighty fabric which he had consolidated, was immediately dissolved." The testimony on this point is full.*

The subsequent history of the Huns in Hungary, is thus stated by Guthrie: "The Huns, after subduing this country, (Pannonia,) in the middle of the third century, communicated their name to it. They were succeeded by the furious Goths; the Goths were expelled by the Lombards; and they by the Anarii; and the Sclavi were planted in their stead in the beginning of the 9th century. Hungary was formerly an assemblage of different States, and *the first who assumed the title of king*, was Stephen, in the year 997, when he embraced Christianity."—Geog. p. 534.

After our learned correspondent has proved beyond a "doubt" that these kingdoms were not "Christian in name in 508," he can prove that the Rev. E. Pond was not a theological professor in 508. And there will be as much propriety in one case as in the other. Mr. M. and Dr. P. might both be right after all.

Mr. Miller does not mean to say that Paganism ceased in the absolute sense, in 508, i. e. that there were no individual Pagans in Rome, or that there might not be "a heathen party" in the newly converted nations; but that "Paganism ceased, having lost its head." "Taken out of the way to make room for the abomination of desolation." The assertion that "we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome" since 508, would need some qualification, if by "ancient Rome" he means the Empire. Still, the Paganism which existed after that date, presents no serious objection to the application of the prophecy. That France, and other nations of Western Rome, were Pagan up to the time of the conversion of Clovis, A. D. 496, we have abundant proof.

"In the west, Remegius, bishop of Rheims, who has been called the *Apostle of the Gauls*, labored with great zeal to convert idolators to Christ; and not without success, especially after Clovis, king of the Franks, had embraced Christianity." Mosheim, vol. 1, page 379.

And still farther. "It is said, that the conversion of Clovis gave rise to the custom of addressing the French Monarch with the titles of *Most Christian Majesty*, and *Eldest Son of the Church*, for the kings of the other barbarous nations which occupied the Roman provinces, were still addicted to idolatry, or involved in the errors of Arianism." Ib. vol. 1, p. 315.

Was the "last of these Christianized in 508?"

The last of the ten kingdoms, then existing in Western Rome, which was converted to the Christian faith, or "Christianized," was England. The conquest of England by the Anglo-Saxons was not effected till about A. D. 585. In 508 Arthur was king, and the Britons triumphant. And amidst all the fable and uncertainty with which the history of

* "L'Empire des Huns en Europe fut entierement detruit vers l'an 468." His. Gen. Des. Huns par M. Deguignes p. 218, vol. 1.

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England, at that period, is surrounded, there is a general agreement among historians.

1. That Arthur put an end to Paganism among the Britons.

"Having succeeded in this enterprise, (one of his battles) he directed his course to York; *where he is said to have established the Christian worship on the ruins of the Pagan.*" Rees Encyclopedia, Art. Arthur.

2. That he was the first Christian king; and that he was crowned by a Catholic bishop; and that his coronation was according to the Papal mode in its more mature condition. "Arthur was crowned by Dubricius, Archbishop of Cærleon." Kippis Biog. Brit.

His royal and military equipments exhibited "his shield, *wherein was pictured the virgin Mary, bearing the child Jesus in her arms.*" Ib.

For a more particular description of the Papal character of his coronation, see Henry's Biog. Brit. Art. Arthur.

On the date of his coronation there is a difference of opinion among historians. Some place it as late as A. D. 516; more of them place it in 508.

Rapin, who claims to be more exact in the chronology of events in his history, dates them as follows:—

1. "He mounted the throne of Dammonium in 467, at the age of fifteen.

2. "In 476 he was created Patrician by Ambrosius.

3. "*In* 508 *he was elected Monarch of Britain.*

4. "In 528 he assumed the imperial purple."—Book 2. p. 129.

All are agreed that he favored the Christian cause from the commencement of his public life.

Paganism in the Western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolators, henceforth had not the power, if it had the disposition, to suppress the Catholic faith, or to hinder the encroachment of the Roman pontiff.

From that time the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with other Christian sects, who were always treated as heretics; and with princes, who were always treated as rebels, or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism only needed to be baptized to become Christian, in the Catholic sense,—they became wedded to it as a matter of policy, and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones, perhaps their lives, must be laid on the altar.

The part taken by Clovis, in behalf of the Catholic faith, after his conversion, has already been seen by the extracts from Mosheim. But we wish to present to our readers a more general view of his history, with the chronology of the important events of his life. We quote from Gifford's history of France. pp. 32, 39.

To be continued.

But the Wise shall understand.

Dan. xii. 10.

Dear Bro. Himes,—It seems to me that one cannot fail to be reminded of the above texts who is a careful observer of the efforts of different individuals against the doctrine of the second advent in 1843. For myself, I have been glad to obtain and read the objections of our opponents, because by them my faith has been confirmed in the precious truth; the wise shall understand. Not indeed those who are wise in the estimation of the world, but such as be wise for themselves, Prov. ix. 12. Great men are not always wise, Job. xxxi. 2: and if the world are pleased to think them so, let them know that "God taketh the wise in their own craftiness," Job v. 13. That is, I suppose, their own boasted wisdom shall blind and ensnare them. God has long since made foolish the wisdom of this world, 1 Cor. iii. 19, and whoever trusts it, trusts a broken reed. The very arguments of our opposers are of themselves a lucid comment on the above texts of holy Writ.

We have frequently been asked, if our views were correct, why great and good men, who have preached and written before this day, had not found it out? And when answered in Scripture language, the book was closed and sealed until the time of the end, and that because a knowledge of the time was not necessary to any but the generation who should witness the scenes of that tremendous day, our opponents have reviled us, and even blamed us for differing, in some things, from the doctrines of our great and good commentators. They have labored long and hard to prove the Millerites, (as they call them,) heretics, on the account of this difference; but when on examination they have found that our soundest commentators of the three last centuries, [see Clark and Henry on prophetic days,] support some of the main pillars of Millerism, why, for sooth, they are ready to measure swords with them immediately, and some of them have started off in a way that we or our fathers have never known; and while the singular agreement in main principles of the believers in the advent near, is a wonder to the world; the discordant views of our opponents, as exhibited in their arguments, is enough to convince even themselves of their weakness and error.

Scarcely can you find two who think and talk alike. A careful review of their writings for a year past, is calculated to remind one of a time noted in the Scriptures of truth. There was a time when all the world were of one language, and the people said, Let us build a city and a tower whose top shall reach to heaven; but while they were building, the God of heaven confounded their language, so that they could not understand each other, and the building ceased. Is there not a striking analogy between the effort of the world in those days, and the efforts of the church for the last century? Surely, it looks so to me. Perhaps a little more than a century ago, the church began to build the earthly or terrene millennium; (let us build a city and tower.) The city was to embrace a converted world, and in connection somehow, the spirits of the martyrs should live and reign; and this state of things should continue until within a little season of the heavenly state (almost to heaven) and thus it has been preached to us, with slight variations, until recenly, the learned Prof. Stuart has capped the tower by teaching that the setting sun of our world shall be unclouded glory. He borrows from another, and says, Its hoary head shall be a crown of glory. Thus we see the top-stone of the babel of the church in the last century, is to be the kingdom of ylory itself; how striking—(let us build a tower that shall reach to heaven.) But the language of the builders is confounded, they do not understand each other, and scarcely do they understand themselves. Whoever will read all their arguments, and compare them, will see that their watchword is lost, or not understood; the fact is, they build with a motley mass of crude materials. May the Lord sow them.

It is truly horrible to see those who profess to be watchmen on the walls of Zion, not only willing to be blind themselves, but throwing dust (trash) into the eyes of those that would see. Some, in their rant against the glorious doctrine of the Advent near, teach in their argument, important parts of Universalism, others Idfidelity, while others approach anihilation. The exact and literal fulfilment of prophecy, has been and still is an invulnerable argument in favor of the truth of divine inspiration. But these men can come out at this late day, and deny facts that have long been established and relied on by the greatest and best of men, even according to their own showing. Not long since it was said in an Orthodox paper, that it was but 483 years from the going forth of the commandment to build Jerusalem, to the crucifixion. Notwithstanding the pious Furguson has forever settled the fact, that it was 490 to a day, by astronomical calculation. By Professor Stuart's arguments, we are made to understand that the prophesies were never exactly fulfilled. Brother Brewster has become so much wiser than the great mass of learned protestants, that he knows that the little horn of the 7th of Daniel is not papacy,† or if it is, the Millerites do not date right; this is certainly erroneous; and last of all denies, virtually denies the future Judgment. Now if brother Brewster can prove that the 7th chapter does not bring us to the Judgment, he can very easily prove there is no future Judgment; and his effort to accomplish the latter, would be as salutary upon the world, as is the efforts he has recently put forth.

No facts can be clearer than those he denies, especially the date of the 1260 days, and certainly the science of which he seems to boast in the last Signs of the Times does not appear to very great advantage. I would venture the whole doctrine of the Advent near on the state of the giving and taking away of the dominion of the Pope. I must think, nay, I am compelled to believe that one who would deny the date of the 1260 days, recognized by us, would as readily deny the date of our national independence, if it were necessary to the support of a sinking cause. The point of time in history, is surrounded with imperishable monuments, both at the giving, and taking away of the dominion of the Pope.

When will these men be wise? Is there a probability that they will ever take the exortation of the Apostle Paul, 1 Cor. iii. 18? If any man seemeth to be wise let him become a fool, that he may be wise; there at least is a thoughtful case. From our own experience we are prepared to say that it is a humiliating task to give up doctrines long cherished, and submit to be taught by fishermen. But let the world remember that the refusal of the Jews thus to do proved their ruin, and the same causes in every given case will produce the same effect. I have no doubt but that Paul confidently expected eternal life, even when he vainly thought he ought to do many things contrary

† If the little horn of the 7th chapter is not popery, then Daniel has not prophesied of it.

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to the name of Jesus; but after he became a fool that he might be wise, how very differently he looked at the subject. I believe with brother Brewster, that all true christians will be saved when Christ shall come, but whether one can sustain the character of a true christian and be warring against his coming, when he comes, should be the question with brother Brewster and others, instead of the one he has decided.

O that the ministry would repair to the Bible, to history, and to God to learn the truth, instead of borrowing from each other. Then would they be wise, then would they understand Many would be made white and purified for the *everlasting Kingdom.* But if the watchmen will not see, will not the blood of souls be required at their hands ? O ye watchmen : your people are crying, What of the night ? and you are soon to meet them at the bar of God, O ! tell them truly.

J. TURNER.

South Paris, Nov. 10th, 1842.

THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, DECEMBER 7, 1842.

Review of Professor Stewart's Hints on Prophecy.

NO. IX.

Since we wrote the last No. of our review, and which we designed to be the last, a second edition of the Professor's "Hints" has appeared, in which are forty pages of new matter, entitled "strictures on the Rev. G. Duffield's recent work on the second coming of Christ."

We do not again take up the pen in reply to the Professor, as the champion of Mr. Duffield ; for this gentleman is fully competent to defend himself: and we perceive that he is doing it effectually. Neither do we write as the defender of Mr Duffield's peculiar opinions, but only in reply to some of the sentiments and reasoning of the Professor, which are in opposition to our own iews.

In speaking of the difficulties which lie in the way of a future "*mundane, visible, palpable, reality,*" of the "coming and kingdom of Christ," he says, "It is impossible in the nature of things, that *glorifiel* bodies should dwell in and belong to a *material* world ; and it would be utterly incongruous with the state of perfection and glory that is promised to saints, to suppose that they are to come back from the presence and beatific vision of their God and Savior, to a terrestrial, limited, and degraded condition ; for degraded it really is, in comparison with their heavenly state."

If the kingdom of God is not *visible* and *palpable*, it can be but a small remove from non-existence. We would like to enquire of the Professor what promises there are made to the saints, which they cannot enjoy in a ' mundane, visible, palpable state," as he has enumerated none such.

The apostle says that "if we are Christ's, we are Abraham's seed and heirs according to the *promise*," i. e., the promise made to *Abraham* and his *seed ;* and there is no promise made to them, but the covenant which God made with Abraham, and confirmed with Isaac and Jacob. This is found in the following passages.

Gen. xii. 1—3 "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : And will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing : And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all the families of the earth be blessed. xiii. 14—17 "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward : For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it and in the b,eadth of it ; for I will give it unto thee." xv. 18. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates :" xvii. 7—8 "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God." xxii. 18. "And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice." xxvi. 1—4 "And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt : dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee : for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father ; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed :" xxviii. 10, 12, 13. "And Jacob went out from Beersheba, and went toward Haran. And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven : and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed." xxxv. 9—12. "And God appeared unto Jacob again when he came out of Padan-aram ; and blessed him. And God said unto him, Thy name *is* Jacob, thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I *am* God Almighty : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

According to the reasoning of the apostle, this promise is still of future fulfilment, and is to all the faithful, Acts vii. 5. "And he gave him none inheritance in it, no, not *so much as* to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child." Rom. iv. 13—16. "For the promise that he should be the heir of the world *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath : for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace ; to the end the promise might be sure to all the seed : not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." ix. 6—8. "Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel : Neither, because they are the seed of Abraham, *are they* all children : but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God ; but the children of the promise are counted for the seed" xi. 26, 27. "And so all Israel shall be saved : as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob : For this *is* my covenant unto them, when I shall take away their sins" ix. 24—26. "Even us, whom he hath called, not of the Jews only, but also of the Gentiles ? As he saith also in Osee, I will call them My people, which were not my people ; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people ; there shall they be called, The children of the living God." Gal. iii. 7—29. "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse : for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident ; for, The just shall live by faith. And the law is not of faith : but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed *is* every one that hangeth on a tree : That the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith. Brethren I speak after the manner of men ; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, *That* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise : but God gave *it* to Abraham by promise. Wherefore then *serveth* the law ? It was added because of transgression, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the hand of a mediator. Now, a mediator is not a *mediator* of one ; but God is one. *Is* the law then against the promise of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise."

As this covenant cannot be dis-annulled, it will be sure to ALL THE SEED ; and when the Deliverer comes to Zion to turn away transgression from Jacob, ALL ISRAEL will be saved, not only they which are of Israel, who are not all Israel, but also they of the Gentiles, who are of the faith of Abraham. And this promise can only be fulfilled in a "mundane, visible, palpable," state—in the "new earth wherein dwelleth righteousness.

He says "It is impossible in the nature of things that *glorified* bodies should dwell in and belong to a *material* world." But what are glorified bodies ? They are the bodies which the righteous will inhabit in a future state ; and which according to the apostle, will be "incorruptable," "spiritual," and will not consist of "flesh and blood," but it does not follow that they will be *etherial*. They must be composed of either *spirit* or *matter*. If *spirit*,—then nothing is added to the spirit different from itself, and it can possess no body ; nor can *spirit*, in any sense, be called a body. The apostle in the 5th of 1st Cor., compares the resurrection from the dead to the planting of grain, "and God giveth it a body as it pleaseth him, but to every seed *his own body*," and which is like that which was planted. A *resurrection* of the dead must be a restoration to life of those bodies which are dead—changed, purified, and glorified : otherwise it would be a *new creation* and not a resurrection.

We are however assured that "our vile bodies will be changed into the likeness of Christ's glorious body," who was the "first fruits" of those that slept, and had the very marks of the nails and spear upon it, and which he told his disciples to handle, "for a spirit hath not flesh and bones as ye see me have." This same body ascended to heaven, and was hid by a cloud from their sight, and the angels told the disciples that this same Jesus should so descend, as they had seen him ascend into heaven The apostle also assures us that "when he appears we shall be like him for we shall see him as he is."

Job says, xix. 25—27 "For I know that my Redeemer liveth, and that he shall stand at the latter

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day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Isaiah says, xxvi. 19 "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." And Ezekiel also says, xxxvii. 11—14 "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." It is thus evident that our *spiritual* bodies will be *material* bodies, and therefore must necessarily "dwell in and belong to a material world."

The Professor speaks of the saints coming back to a "terrestial" world, as a "*degraded* condition." But can the inheritance of that land which God promised to Abraham, be a degraded state? Then the curse will be removed. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." And li. 3 "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." And also Rev. xxi, 3, 4 "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Is it not slighting the great and glorious promises of God, to call such a condition *degraded*? And would such a condition be any less glorious, than the one in which they now are? They have not yet received the promise, for the apostle refers to the day in the which God will judge the quick and the dead, as the time when he will receive that crown of righteousness, which the Lord the righteous Judge will give him in that day, and not him only, but all they who love his appearing.

In the 11th of Hebrews, he says of those who were faithful in this world, verses 39 and 40, "And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." 11th chapter, 13th verse, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." In Rev. vi. when the fifth seal was opened, the souls of the martyrs were still under the altar waiting for their crown" 10th and 11th verses, "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" According to Paul, Rom. viii. 19—23, the whole creation were "waiting for the redemption of our body." And according to 1 Peter i. 4, 5, the righteous are begotten "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

The righteous dead can therefore not now be in the "presence and beatific wisdom of their God," but only in an intermediate state of happiness, waiting for the redemption of our body, and that inheritance which is reserved to be revealed in the last time, when that better thing will be received which is reserved for us, that they without us might not be made perfect.

Professor Stuart does not admit any force to the argument, that the doctrine of the millennium was the universal and received opinion of the primitive church. Yet on page 166, he admits that the fathers were "credible witnesses of facts;" and that "whoever despises them or disregards their testimony as to simple matters of fact shows himself plainly to be a prejudiced or an unskilful judge." That is all we claim for them, and their testimony is, that from the days of the apostles to the council of Nice, the renovation of this earth was the universal and received opinion, with, of course, individual exceptions to such belief.

It is singular, how in every instance where our opponents substitute a new rendering of the original of any passage, it always favors our view of the subject. Thus on page 168, Acts iii. 21, which speaks of "the heavens receiving Jesus Christ, *until the times of the restitution of all things*," the Professor says that the word restitution is "*restoration*, i. e. the putting of any thing which has been injured, has decayed, or is worn out, into a *renewed and good condition*."

He also admits that Peter might have applyed this language to the literal restoration of the earth.

He says, page 173, that Mr Duffield is "somewhat more prudent, and wary, than the men of April 3d, A D 1843. In respect to these, if I can for a moment be allowed to interfere, I would respectfully suggest that in some way or other, they have in all probability made a small mistake as to the exact day of the month when the grand catastophre takes place, *the* FIRST *of April* being evidently much more appropriate to their arrangements than any other day of the month.

It seems that the Professor has been *April-fooled* with others, into the belief that Mr. Miller has fixed upon the 3d of April as the day of the Lord's advent, when he has never named any particular portion of the year, but has ever protested against naming the day or month. Those who will swallow the falsehoods promulgated by scoffers of Christ's coming, as to what is believed, or disbelieved, by those who are looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ," should no longer term the *faith* of other's *credulity*, being thus *credulous* themselves, see page 181.

Lying and Deceptive Prints.—There is scarcely a public print in the land, that has said anything in relation to our movements, but have either published *downright falsehoods*, or such caricatures of both our sentiments and actions, as to give anything but the truth to the public. In this way, the common people are deceived by those who hav the direction of the public mind. The political papers manufacture, and the religious copy and endorse, and vice versa.

We here give one example. It is from the "New Haven Palladium," the editor of which stands high in that community for *truth* and *moral integrity*:

"FATHER MILLER.—From what we hear, we presume Father Miller does not make a very strong impression in this city. New Haven is the place of all others for sifting all sorts of things, and Father Miller has been put to some severe tests, and it is said has been several times "completely cornered." In the Theological Chamber of the College, we learn that he had a discussion with the theological students, in the presence of the Rev. Dr. Taylor, who refused to take any part in it, preferring to let "the *boys*" try their hand, and it is said they were quite troublesome to the old gentleman. His friends, however, maintain that he "gives as good as is sent," and say that he sticks to the Bible throughout his argument."

This came out while we were in New Haven. We saw the editor, and assured him there was no truth in the article; but that it gave a false impression, and that it would be published all over the country to prejudice the people against us. He assured us he meant to state the truth, and had only published what he heard from others. The next day he made some correction, but no paper has published *that*, nor will they; but the former article, (as quoted above,) has been published in the length and breadth of the land, in both the religious and secular papers. Among these we find the "New York Observer" giving it a prominent place, for the edification of its hundred thousand readers, in the old and new world.

What, we ask, would be the feelings of the thousands who patronize these prints, if they knew the facts in the case, which we now give to a deceived public.

1. Our congregations consisted of from two to three thousand persons on every evening for a week. The interest was very great, and a very strong impression was made upon the greater portion who heard, many of whom were made converts to the faith. So much for "Father Miller's" influence or "impression."

2. Mr. Miller did not visit either of the colleges, or the College Chambers; neither did he see Dr. Taylor, or any of the Professors. We understood that the Professors advised the students to stay away from the lectures. So much for that statement.

3. The wonderful victory of the "boys!" The facts are these. We appointed a Bible class for each forenoon during the week. All interested in the subject were invited to attend. Among others some of the students came in. Without any unkind feelings toward them, we are constrained to say, that if they ever knew anything about the subjects on which they attempted to speak, they must have forgotten it on their way from college to the chapel. We could hardly credit our own ears to hear some of them talk, who were going to overthrow the *theory in five minutes*. Some of these found before we left, that we knew something of the king's English, much to their mortification, if we did not know Hebrew, Greek and Latin.

But, besides the few students who opposed, we wish to say a word in behalf of the many who attended the lectures, and candidly heard Mr. Miller through. These were "noble Bereans," indeed. Some of them have embraced the faith, and others are deeply impressed, as they told us, with the *reasons* given for it.

In conclusion, we wish to express our sincere thanks to ☞ ALL THOSE EDITORS AND PUBLISHERS who have published the truth to the world, relating to our principles and movements. We hope the people will patronize them as they deserve.

NEW WORKS.

"JUDAISM OVERTHROWN."—or the Kingdom Restored to the True Israel.—With the scripture evidence of the epoch of the kingdom in 1843. This is a new work, by Josiah Litch, which presents a clear and concise view of the kingdom, as based upon the covenant which God made with our Father Abraham. For sale at this office.

A VOICE IN NEW HAMPSHIRE,—or reflections on Rev. T. Ward's "Brief Remarks on Miller's Lectures," By a female. This is a neat little tract, of which we have a favorable impression, and which has been sent to us from the press of A. R. Brown, Exeter, N. H.

NEW WORK.—Miller's Reply to Stuart's "Hints on the interpretation of Prophecy," in three letters addressed to Joshua V. Himes. This work is now ready for delivery at No. 14 Devonshire street, 12 1-2 cts.

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Good Advice.

Our friends and fellow citizen, H.V.Chittenden, has taken up the Second Advent doctrines in good earnest, and we understand it is his intention to devote himself entirely to the public advocacy of the cause, and in sounding the "Midnight cry," in the ears of his perishing fellow men. Mr. C. adopts the views of Mr. M., for the most part, and is firm, and we have no doubt sincere in the belief, that the earth is to be destroyed by fire in 1843, and probably in the month of April next.

We advise all who are at all disposed, to examine this subject for themselves, and to see that the investigation is made in a proper spirit. If Mr.Miller ie right, those who ridicule and misrepresent him, will doubtless have enough to answer for, without thus spending the few short days which may be left them on earth. If he is wrong, certainly no one will have to share with him the loss of his reputation as a prophet.

Patriot and Eagle.

Letter from G. W. Peavey.

Dear Brother Himes.—I have just closed a course of lectures in this place, which have resulted in the triumph of the truth, to the glory of God, and the awakening of a number of careless sinners, and lukewarm professors, to seek a preparation for that great event which they are convinced is near even at the door. When I came to this place it was with the expectation of lecturing in the Methodist Chapel, but upon my arrival found that *sectarianism* had closed the doors against me, and forbid the people's receiving the truth from that consecrated place; there were also a large Presbyterian house, and an Episcopalian, but neither of them could be obtained; we therefore commenced our meetings in a small Session Room, which belongs principally to a good Presbyterian brother, who with two or three exceptions were the only believers in the place, when the lectures commenced. We commenced on Tuesday evening, and continued them each afternoon and evening, accompanied with a bible class on the visions of Daniel in the morning, until the Sabbath. The interest continuing to increase, and our room was thronged to overflowing each evening, while many remained at home knowing that they could not be accommodated: but on arriving at the place of meeting on Sabbath morning, one of the trustees of the Methodist house came to me and said that he had opened their house, and requested me to go and occupy it during the day: I accordingly went into the room that we had been occupying (which I found already full, besides numbers that were outside, and many more that were on the way,) and stated that we had been invited to the Methodist house. We immediately went to that house, which was soon filled with the anxious multitude.

The feeling and spirit of the meeting were somewhat disturbed in consequence of the change, but when the request was made in the evening for those who desired the prayers of God's children to manifest it, a number soon came forward and bowed around the altar, as a token of their submission to the Savior; after a short season spent in prayer for them, I requested those in whose minds the evidence was in favor of Christ's Coming in '43 to rise, when about thirty immediately arose: and I am confident, from what I have seen and heard, that deep aud lasting impressions have been made on the minds of many others, that the end of all things here below is not far in the future.

An increasing interest is manifest in this part of the country upon this great and momentous question, and the calls for lectures are urgent and pressing from various places; and although the Priesthood generally are opposed, the people are calling for light; and light they must have, and those who have it must give it to them; and those who have placed themselves upon the walls of Zion, or have been placed there by some *Ecclesiastical Association*, but concerning whom God has said, Jer. xxiii. 21, "I have not sent these prophets, yet they run: I have not spoken to them, yet they prophesied," must turn their attention to this subbject, and refrain from crying peace,—and my Lord delayeth his coming, &c ,—or the Lord will soon come and "cut them assunder and appoint them their portion with the hypocrites: there shall be weeping and gnashing of teeth." Yours in the blessed hope of the coming of the "Great Deliverer" in '43. Geo. W. Peavey.

Charleston, Nov. 8th. 1842,

Extract of a Letter from John Baxter.

Brother J. V. Himes.—Since the great tent meeting we had in this city, the work has gone on most gloriously, the Almighty has blessed our feeble endeavors to bring many into the fold, who we trust will be found with the marriage garment on, at the coming of the Bridegroom.

The house of prayer, situated in Grand Street, (*and will seat about four thousand persons, and a very appropriate name for that holy house*) has been kept open ever since the tent left here; and prayer meetings held every evening during the week, and occasionally a sermon; but on the Sabbath always two, if not three; Rev. brother George Storrs, officiates for us when he is here, but he thinks that he must proclaim the *Midnight Cry* also elsewhere, and he is doing a wonderful sight of good wherever he preaches it. Brother Storrs baptized, on Sunday Sept. 25th, a large number, and then we had a most solemn season of communion; *many, oh! many precious* souls came forth to partake of the Supper of the Lord, who had never taken that solemn ordinance before, and who have given themselves up to serve the Lord, and look for his coming with a full assurance of being his redeemed children.

Letter from Canada.

Dear Brother Bliss:—We have many friends in the states who will expect to hear from us, but our time is so much occupied that we have no leisure for letter writing—if you can find room in the "*Signs of the Times*," for these few lines, it will answer every purpose.

Our Canadian town thus far has been one of deep interest to us; our friends have every where received us as the messengers of truth, and have manifested the utmost kindness; notwithstanding we have exiled ourselves from home and kindred, yet we find a pleasant home in the midst of a kind and hospitable community. Our labors thus far have been confined to the eastern townships; God has seen best to own our feeble efforts, so that a revival has attended every course of lectures. Last week, we left more than a hundred souls under awakenings at Compton. We are now at Georgeville, on the shores of Lake Magog; on Wednesday next we start for Montreal, where we expect, if God prospers our journey, to raise the cry. The friends in Canada are awake—the excitement exceeds that of the states; we are putting forth every exertion to extend the truth of the advent near, in both provinces; our friends in Stanstead have fitted up a large church, in which they intend to keep one continued meeting till the Savior comes; they have erected a large shed 180 feet long, and filled it with hay, to which all in the vicinity are made welcome who wish to attend the services; Father Sutcliffe spends all his time with them; we have made arrangements for two *watch-meetings* on the last evening of December; one at Stanstead, the other at Hatley; our purpose is to attend the latter.

From thence, we expect to travel down the St. Francis River, and visit the St Francis tribe of Indians. When we shall return to the States, we cannot tell; if we answer all the applications for lectures already made, we cannot return till spring; and we hope, ere that time, our Jesus will come. Thus far God has sustained us, and we have been enabled to triumph over all opposing influences; the Lord of hosts is with us; we are sometimes weary in the work, but never tired of it; Hallelujah, "the Lord God omnipotent reigneth, let the earth rejoice." Yours, in the full hope of '43.

H. B. Skinner.

Georgeville, L. C. Nov. 28th, 1842.

Extract from a Letter of Ira Bowls.

I noticed in the Signs of the Times, volume 4, number 7, an article headed, "Scriptures Investigated," containing the names of sixteen preachers of the gospel, who took under consideration the great vision of Daniel, and other Scriptures connected therewith. I was much pleased to learn from the article that those sixteen brethren have gone through with an examination of this great subject, and I admire their faith which they have published to the world in their resolutions, except a part of the eighth, which reads as follows, "Provided nevertheless that such discourses do not interfere with their regular pastoral duties, and conformity to the vows under which they are placed to the several denominations with which they stand connected." If I understand them correct, they mean that previous engagements and vows must be attended to preferable to this great, yes the greatest of all subjects, that God has ever revealed to man. If any of the believing ministers of Christ, are under any engagements or vows which interferes with their preaching the doctrine of Jesus Christ, revealed in the holy Bible, either in the desk or out of it, it is time to repent of all such engagements and vows, throw off the yoke of bondage, take the word of God, and preach the doctrine of the second advent of Christ. I fear there are many preachers and laymen who would preach, and advocate this glorious doctrine, if it was not for fear of the reproach they would receive from the church, and the world; if there are any such, it seems they have forgot the testimony of Paul, "If I seek to please men, I am not a servant of Christ." All who do not preach or advocate this doctrine, are saying My Lord delayeth his coming; and all who remain in this situation till Christ comes, may be found without the wedding garment on.

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Extract of a Letter from Joel Spaulding.

He gives the success of his labors in quite a number of places, during a tour of forty days, and says:

I have traveled in the forty days, two hundred and seventy-five miles, had my beast fall twice, while on horseback, in sloughs; and once in the midst of Kennebec river while fording, where the current was considerably rapid, and up to the stirrups. As I was cast into the river, the horse fell upon me; but I escaped unhurt, with the exception of a lame ankle, on which I was unable to bear my weight for some days. But none of these things moved me. I could hobble with the assistance of a staff into the desk, happy in having the privilege still of arousing a slumbering church to a sense of the immediate "appearing of the great God, and our Savior Jesus Christ; of warning the sinner of the impending storm which awaits him; and in showing them the hiding place from the same. I have had the privilege, on this tour, of baptizing fifty-four; and in all, within seven months, 104; all of whom have appeared to receive a blessing in attending to the solemn ordinance, and many of them have been exceedingly happy. My labors in general have been where there was no special revivals. Nearly all I have baptized have been reclaimed or regenerated after I commenced. Other administrators in all, have baptized more where I have lectured than myself. To God be all the glory given.

From your brother, in the faith of Christ's second advent in '43.

Belgrade, Nov. 24, 1842.

Dear Brother Himes:—The work in which you and your beloved brethren are engaged, in proclaiming "the coming of Christ" at hand, is indeed a noble and glorious employment; and though many (*through ignorance*) are obstructing the progress of your labors, and arraying all their forces to arrest the force of truth, yet, it is "mighty," and will, (*as it has already*) continue to "prevail!"—and the great reward and "crown of rejoicing" which is reserved in heaven for you, is encouragement enough to continue to sound the alarm!—and awake the slumbering world.

In this village, a goodly number have been induced to examine the subject, and in most instances the result has been, a cordial and firm belief in the advent nigh. Others are led to investigate it, which I hope will be followed by a similar result. We have a lecture almost every week, delivered by brother Ross, to attentive and respectable audiences, and I may say to good effect. Much is said by our ministers in this section, in opposition to the theory, (and they have an influence) but, I have yet to hear one sound logical argument to prove its *falsity!* They are for the most part ignorant of the subject—and what is worse, they "glory in their shame," and are *ashamed* of their glory. I am doing all I can in my paper at present, to proclaim Christ at hand! May the Lord, whose servants ye are, bless you in your labor of love, and preserve us all unto his coming.

S. K. S.

Lewisburg, Pa. Nov. 27th, 1842.

Professot Stuart verging towards Universalism. The "Trumpet," an Universalist paper, thus speaks of him.

"Professor Stuart continues to verge towards Universalism. He does not profess to believe in the salvation of all men, but thinks a much greater number will be saved than lost. In his late work, "Hints on the Interpretation of Prophecy," he speaks as follows.

"That the final proportion of men who will be redeemed, must be greater, yea, *much greater* than that which will be lost, seems to be made certain by the ancient promise, that the seed of the woman should bruise the serpent's head, Gen. iii. 15. But how can this promise be true, if after all, Satan shall destroy the larger portion of the human race?" p. 127.

So much for the Professor. All sects are tending towards Universalism. He cannot believe that Christ will gain a triumph worth mentioning unless he obtains by far the greater part of the human race. This is very well for him, considering that he is bound to subscribe to the Andover creed once in five years—a creed based on the principles of real old-fashioned Calvinism. If that creed could be put aside, all Andover would be Universalists in less than twenty years: and we do not know but they will as it is.

Testimony of a Martyr, in 1651. Brother Christopher Love, was beheaded on Tower Hill, London, August 22, 1651. Having previously written and published several sermons on the second coming of our Savior, which he considered personal and premillennium. Among other things which he said, within a few days previous to, and at his execution, of his innocence and triumphant faith, &c. he said "The short work spoken of by the apostle, which the Lord is to make on the earth in the latter age of the world, cannot be far off. Observe while you live, my dear friend, my calculations of the dates in the books of Revelation and Daniel, which the spirit of the Lord hath led me into, for the Lord will reveal it to some of his own, ere that time come, for the nearer the time is, the seals will be taken away, and more and more shall be revealed to God's people: for the Lord doth nothing without he reveal it by his spirit to his servants the prophets. He destroyed not the old world without the knowledge of Noah—he did not overthrow Sodom and Gomorrah, without the knowledge of Abraham. I do not mean that any new prophet shall arise; but the Lord by his spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculation on the Revelation of St. John, &c. will be found true," He has given from 1779 to 1805, for great earthquakes, commotions, wars, downfall of Popery, the production of a great man. Let the thinking judge.

J. D. Johnson.

The Time of the End. The Almighty either has, or has not designed that his people should have some suitable warning of the approach of the great day of the Lord, wherein the heavens being on fire shall be dissolved, &c. If what Paul says be true, that *they*, God's people, are not in darkness that that day should overtake *them* as a thief; does it not become all the lovers of the Lord, closely to examine, and compare with Scripture the notes of warning that are now sounding through our land and world?

We covet not the situation of those editors, or preachers, who are holding up to ridicule the honest efforts of deeply pious men, whose labors God is crowning with success. What will become of that "evil servant" who is thus smiting his fellow servants, and "eating and drinking with the drunkard," or furnishing food for them by saying my Lord delayeth his coming?

Luminary

☞ A correspondent of the New York Sun, writing from Gibralter, says:—"An old college friend has returned from a two years residence in Turkey, and with the strongest sympathies in favor of the Turks, represents them as on the verge of ruin. The young Sultan is a weak slave to his pleasures, and his health is sinking under them. Some of his officers seem more disposed to set up for themselves than to aid in strengthening his hands. . . Between invasions, rebellions and allies, Turkey bids fair to realize the popular superstition that in 1843 the Christians will take Constantinople, and the Jews return in triumph to Palestine. This singular prediction, in various forms and modifications, is current along the whole coast of Barbary, as well as on the eastern shores of the Mediteranean"

Sea and Waves roaring.

This sign is almost the last in the series described before the promise, "Then shall they see the Son of Man coming in a cloud, with power and great glory. "Some think it relates to the people on the earth, for people are called "waters," in the New Testament. In this sense, the prediction is strikingly fulfilled in that feverish and restless excitement which everywhere prevails; but we think the language is to be understood literally, and that it has had a literal fulfilment.

Our readers are familiar with the statement which went the rounds of the papers last spring, that a sea captain, who had crossed the Atlantic 106 times, had the roughest passage last February that he ever knew. We need not name the desolating storm which carried mourning to so many hundreds of families on Cape Cod last Fall, or the distructive gale which shivered so many vessels at Gloucester two years before. The records of shipwrecks in all parts of the world are too numerous and too well known to be repeated here. The recent papers have greatly swelled the catalogue. Here are specimens:

Storm at Sea.—We learn from the Portland Argus, that the United States Cutter Alert, Capt. Whitcombe arrived there on the 25th ult., having on board the crew of the late schooner Catharine, of East Machias, wrecked near Seguin Island.

A large number of coasting vessels were exposed, and suffered very much in the gale of the 18th ult., previous to which the wind had been to the eastward for eight or ten days, and hundreds of light coasting vessels from the westward during that time, had been collecting in the different harbors along the coast; consequently many of them must have been more or less injured by the gale, and probably lost, that did not come to the knowledge of the Cutter.

The officers and crew of the Cutter were instrumental in saving several small vessels from destruction.

Gale at Cape Good Hope.—An English sloop of war from Cape of Good Hope, at St. Helena, communicated information of a severe gale at the Cape on the 7th of September, during which several British vessels were wrecked; and also that the ship Fairfield, of Boston, went ashore at Table bay, and was a wreck.

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Instead of filling our sheet with such extracts, we will record an anecdote. One day last summer, I called on an elderly gentleman who lived on the sea-coast between Salem and Gloucester. He was in a corn-field, which was washed on two sides by the waves of the Atlantic, which were then rolling slowly on to the shore. As we walked towards the house, I referred to his romantic situation, alluding particularly to the bold rocks which defended the coast opposite his dwelling. pointing to some which were not less than thirty feet high, he said he had seen the waves dash against those rocks, and break over their tops. Without making any allusion to the subject of Christ's coming, I asked him how the state of the sea had been recently, in comparison with former years. He promptly replied, "It has been very much more tempestuous within the last two years, than ever before within my recollection."

He was an old man, and had always lived on that coast.

We are aware that scoffers will still say, "All things continue as they were," but "The day of the Lord will come as a thief in the night, when the earth, and the things which are therein, will be burned up."

A Story.—The New York Evangelist tells its readers a story of a Millerite Tent Meeting, held in one of the Eastern towns in which a Methodist preacher was invited to preach; he consented on condition that he might preach his own views. This being granted him, he preached "the reality of a constant exposure to death, and after death the judgment," so effectually, that the Millerites left the ground and the tent remained with the '42 men in possession with a powerful revival in progress. Now this looks like many of the false stories, invented and circulated through the country for the purpose of putting down *Millerism*. We ventnre to say that no such circumstance has taken place in one of our "eastern towns." We have heard nothing of it here, "down east;" and we have kept an eye on the movement of the "Big Tent" and second Advent Camp Meetings. At these meetings, persons have been invited to preach, frequently who are not '43 men, but that Mr Miller or any of his friends have been driven fron the gronnd, where they were holding meetings by such preaching, we have no hesitation in saying, is without any foundation in fact. The worthy editors of the Evangelist have been imposed upon in this case. *Ch. Her.*

Has the Pope's Dominion been Taken Away?

An emphatic answer to this question has just come to hand, in a volume entitled, "An Introduction to Christianity," by Joshua Sutcliffe. It was published in this country "by J. Soule, [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States." We copy from the edition of 1817, "Second American from the second (improved) English Edition." p. 151. It had, therefore, been exposed to rigid examination, and may be implicitly relied on.

"The two thousand three hundred days; that is, years, of Daniel, for the God of heaveu to set up an everlasting kingdom, and cleanse the sanctuary, are expired, or nearly so, Dan. 8: 13, 14. Likewise, the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the pontificate was sudden and unexpected as an earthquake, and attended with the slaughter of more than a million men. The aggrandizement of this empire, and the titles assumed by Bonaparte, emperor of France, and king of Italy, are declarations to the world, that THE TEMPORAL POWERS OF THE POPE EXIST NO MORE. There need be no more disputes about the doctrine of the two swords. His holiness, now, is of little more consequance to the church, than that of a degraded priest granting absolution in the crimes of France. The removed churches have uniformle considered this empire as that tenth part of the city, and it is sufficiently evident they were not mistaken, for none of the Protestant nations were emancipated with such great political commotions."

The author's introductory address was dated 1808. Is it not undeniable that the Pope's dominion had then been taken away, and the 1260 years closed? Who can read the 12th chapter of Daniel, and not be convinced that the resurrection of the just will come within 45 years from the close of the 1260? HAVE THEY NOT ENDED?

SIGNS OF THE TIMES.

BOSTON, DECEMBER 14 1842.

To Agents.—As the time draws nigh when we wish to have an equitable adjustment of all outstanding accounts, and as the publisher of the Second Advent publications is without capital to enable him to furnish them to agents on credit, he is exceedingly anxious that all those who are indebted to him for such publications, would make an immediate remittance of the balance now due, or return the publications unsold, that means may be increased for the circulation of light in the south and west.

Hereafter, those wishing for publications, and who expect to pay for them at all, are requested to pay in advance. Those wishing for publications who have not the means of paying for them, are requested so to state it, and we will do the best we can for them according to our means, but in order so to do, our agents must make immediate returns.

To Subscribers and agents of the Signs of the Times. We have never been in the habit of calling upon our delinquent subscribers, or of dunning those who are indebted to us, but as we wish to circulate information as extensively as possible while there is yet time, and as there is so large a balance due us, which if paid, would materially aid us in this effort, we feel bound to call upon our subscribers at this time to make immediate remittance of subscriptions now due. The volume being now half out there are upwards of $2000 dollars due which we must have to meet the bill of the remaining part of the volume.

The Midnight Cry.—This is the title of a paper, half the size of this sheet, which we have published daily in New York city, for the last month, consisting of 24 Nos. which are complete in one vol. This we have before mentioned as containing choice selections from the works of Messrs. Miller, Litch, &c. with original articles from the pens of several gentlemen, who are personally engaged in the study of the prophecies.

We have now on hand 5 or 6000 complete setts, which will be afforded at 50 cts. per Vol. of 24 Nos. and any person sending two dollars shall receive five volumes per mail. For miscellaneous Nos. designed for gratuitous circulation, $1,25 per hundred. This will be found a cheap and expeditious method of circulating light on the subject, as they can be sent by mail to all parts of the Union.

Contents of the 1st 12 numbers.

The Memoir of Wm. Miller — Miller's Address.—Rules of Interpreting Scripture.—Mr. Miller's Influence on the People.—Synopsis of his Views.—The two Resurrections.—Diagram of Daniel's Visions. Clue to the Time.—Christ is Coming. The Endless Kingdom.—Christ's Age. Objections Reversed.—Dialogue on the End of the World.—Mr. Miller's Lectnres on the Two Witnesses.—Bible Chronology.—Reasons for believing the Second Coming of Christ in 1843, from Chronology. &c.

Lectures at the Marlboro' Chapel.—Brother S. Hawley has lectured at the Marlboro' Chapel on the evidences of the Second Advent in 1843, during the afternoons and evenings of the past week. These lectures have been very able and interesting, and were attentively listened to by crowded audiences; and, as near as we can judge, with a very happy effect.

The intense interest with which the audience listened, (many of them being obliged to stand,) to the eloquent speaker, for more than two hours at a time, was strikingly manifested one evening by a false alarm of fiire. Ordinarily the whole audience would have rushed to the door, but on this occasion the great body of them continued unmoved, as if they were transfixed to their places, until the close of the Lecture.

☞Bro. H. B. Skinner writes us from Bolton, L. C. that he is informed, from the best authority, that many of the French Catholics are confidently expecting the coming of the Savior next year.

A Conference and lectures on the Second Coming of Christ, will be held in Williamant.c, Ct., to commence Dec. 28th., 1842, and continue several days. All friendly to the cause are invited to attend.

A. C. Wheat.

Letters

Received from Dec. 3, 1842. From P. M. Geneso, N. Y. Highgate, Vt. Rochester, Mass. Warehouse Point, Ct. Jericho, N. Y. E. Glenville, N. Y. Stockton, N. Y. Irvinngsville, Mass. North East, Pa. East Roxbury, Vt. Shewsbury, Mass. Princeton, Mass. Marshfield, Mass. Bangor, Me. Rochester, N. Y. Norwalk, O. Littleton, Mass. Levant, Me.

From Jonas D. Johnson. G. S. Miles, R. B. Bates, J. Wilcox, S. Stone, Chs. Fitch, L. Caldwell, Luther Jones, L. C. Collins, Jonas Woods, Duttin V. Colver, N. Trull, New Boston, Levi B. Recker, Bangor. E. Bridges Castine, Me. Harvey Dayton, Cordelia Hardy, Greenfield, N. Y. F. Parker, Ashford, Henry Frost, Me. L. D. Fleming.

Bundles Sent.

To W. W. Pratt, Shewsbury. Philo Hawkes, Chicopee falls. R W. Pratt, Lowell, G. S. Miles, Albany. M. M. George, Lowell, Mass. D. M. Tickney, Portsmouth, N. H. Chester Field, Whateley, Mass.

DEPOTS OF SECOND ADVENT BOOKS.

No. 14 Devonshire Street, Boston, up stairs. Address J. V. Himes.

No. 36 Park Row, New York, up stairs, opposite the Park. Address J. V. Himes.

No 67 South Second Street, Philadelphia. Address Orrin Rogers.

Any person wishing to obtain Books, Charts, or Publications, can obtain them at either of the above depositories. For list of publications, see advertisements. J. V. HIMES.

Boston, Dec. 7, 1842.

DOW & JACKSON, PRINTERS.

BOOKS AND JOBS PRINTED AT SHORT NOTICE.

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THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

TERMS.—$1,00 PER VOL. (24 NOS.) IN ADVANCE — OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. IV.---No. 14. **Boston, Wednesday, December 21, 1842.** **Whole No. 86.**

THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, DECEMBER 14, 1842.

"The Midnight Cry."

This is the title of a new paper, as before noticed, which I have been publishing *daily* in New-York, for the last month. It is now complete in 26 Nos. half the size of the *Signs of the Times*. My object in publishing it, was, to set before the people in New-York and vicinity, the doctrine of the Second Advent, in a cheap and popular form, to meet the almost universal enquiry on the subject. The best articles have been selected from Bro. Miller's works, containing *first principles*, including eleven of his best lectures on Daniel and John, his chronology &c., with a large amoung of original matter from Bro. Litch, and others, all of which is peculiarly adapted to instruct enquirers on the subject, of the *nature* and the *time* of the Second Advent. There are several thousand complete setts now on hand, which can be obtained at 36, Park Row, New-York,—14, Devonshire st., Boston, Ms., by addressing J. V. Himes; or at 67, South Second st., Philadelphia, by addressing Orrin Rogers.

TERMS.

For 2 setts, by mail or otherwise,	$1 00
" 5 " " "	2 00
" 26 " " "	10 00

For miscellaneous, or odd number, $1 25 per hundred. If 200 or more are taken, $1 00 per hundred.

As we have been obliged to make a large advance of cash for these publications, it will be expected that the *cash will accompany* orders for them, as above. Those who wish to *spread* the doctrine, or send to their friends abroad, now have the opportunity to do it, by this most *cheap*, popular form.

J. V. HIMES.

Boston, Dec. 18, 1842.

Close of the Year 1842.

It is just at hand. All good Second Advent believers should have their financial affairs settled up. We ought, if in our power, to "Owe no man anything."

As a steward of my "Lord's goods," I wish to make a wise, and faithful appropriation of all that are in my hands. First, I wish to meet all the just claims of my creditors, that the glorious cause I advocate be not disgraced. Then what I have remaining, if anything, to scatter it abroad, while now there is a chance to do good. In order to this, I now call *once for all*, upon *all my agents*, for the *Signs of the Times*, and *Second Advent publications*, to make an immediate settlement. Of this I doubt not, every one will see the propriety, and even necessity, if I am to continue to carry forward my department of the work. Agents for this paper, and other publications, now have several thousand dollars in their hands in *small sums*, which they can very easy pay over, if they will set themselves about the work; but which I cannot raise, (being without capital,) on any resources, except from agents, who have what little I possess, in their hands. Let *each one*, then, on reading this, make it his business, to see how much money he has, *now due* to me, and remit by mail, without delay, after deducting the commission. Then let them take account of what publications they have on hand, and select such portion as they may wish to retain, at 25 per cent discount, and send the cash, with the remainder, to J. V. Himes, 14 Devonshire street, Boston, Ms.

What business I do hereafter, I must do on the *cash principle*. If I have anything to *give* or *distribute*, I shall then what I have, and can make the best appropriations. Brethren must see the propriety of this measure, and relieve me at once by promptly complying with my earnest request.

Boston, Dec. 1842. J. V. HIMES.

A Watchman Awake.

The following is an extract from a letter we have just received from the editor of the Christian Palladium, a religious paper, published at Union Mills, in this State. The truth is rapidly gaining ground. God speed it. He says,

"BROTHER FLEMING—I am fully convinced as to the time, and mean to proclaim it fearlessly from the pulpit and the press. My course is fixed—let the consequences follow. I fear not the result. God will defend his cause. Yours in hope,

J. MARSH.

"Palladium office, Nov. 23, 1842."

Lectures in Utica, N. Y.

☞Messrs. Miller and Himes will commence a course of Lectures on the Second Coming of Christ, in Utica, N York, Jan. 10, 1843. Brethren in that vicinity will give notice accordingly.

Objections Answered.

NO. II.

Matt. xxiv. 14.—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is argued by our opponents from this passage, that the gospel is not only to be preached in all the world, but that all the world is to receive it, and be converted, and then the end will come. This is really like squeezing wind out of cotton wool. It must be put in, before it can be pressed out. The text simply says, "The gospel shall be preached to all nations as a *witness*, and *then* the end shall come." A witness is called to clear the innocent, and condemn the guilty: so the gospel will witness for or against those who receive or reject it. But *when* it has been preached in all the world, or, as it reads in Mark, "published among all nations," *then* shall the end come. Will our opposers point us to the spot on the map of the world where the gospel either is not *now* or has not been proclaimed?

Review of Professor Stewart's Hints on Prophecy.

NO. X.

On page 185, Professor Stuart assures us that the KINGDOM OF GOD is *spiritual*, and from his reasoning we cannot avoid the conclusion that he believes it to be *etherial and invisible*, and that this is the condition of the territory, the king and the subjects of this kingdom. In proof of this, he quotes Luke xvii. 20, 21, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you." Or as it reads in the margin "*among* you." Also Romans xiv. 17, "For the kingdom of God is not meat nor drink, but righteousness, and peace, and joy in the Holy Ghost." And the answer of Christ to Pilate, in John xviii. 36, "My kingdom is not of this world." He says that in Christ's first advent, he "assumed a *visible appearance* then, only that he might take on him our nature, and die for sin," and "when he appears a second time, there is no necessity of assuming such a nature," He also gives a "*spiritual exegesis*" to all those passages that respect his future reign on earth, and says that "Paul assumes that flesh and blood cannot inherit the kingdom of God, for the evident reason, that *that kingdom is* NOT *material*," and that we are to undergo a "*spiritual* change."

That our *natural* bodies will be changed to *spiritual* bodies, is true, and also that flesh and blood cannot inherit the kingdom of God; but we apprehend that it does not follow, that we shall not be *material*, and *visible*, or that the kingdom of God will not be *material*." Those few passages quoted above, independent of other passages, would seem to support the view which the Professor takes of the question; but they are perfectly reconcileable with the multitude of passages in every part of the Scriptures, which represent that kingdom in the new earth.

Those texts quoted, evidently have reference to the inward preparation which is necessary to be made in this world, to fit us for an inheritance in the new earth when the saints of the Most High take the kingdom.

A kingdom, in the general acceptation of the term, necessarily implies a *king* invested with supreme authority, a *territory* over which that authority is exercised, and *subjects* who will obey such authority. When the kingdom of God is spoken off, there is no intimation that the language is to be understood in other than its plain, primary and admitted signification; and if it is not to be so understood, the language is unintelligible.

If all these are to be *spiritual*, it would be truly an invisible *impalpable* kingdom of which we could have but little conception.

Our Savior in speaking of the kingdom of God, often evidently, spoke of it in connection with the condition of things in this world, through which the Christian must pass in his progress to the other; but he never spake of the kingdom of God as being now set up.

In his parables illustrative of the kingdom of God, sometimes one feature of the kingdom is brought out, and sometimes another. At one time it is spoken of only in relation to its king, again in relation to the territory of the kingdom, and sometimes in reference to the subjects of that kingdom. But in whatever light it is presented, or whatever feature of it is illustrated, the kingdom, in its primary sense, "is not of this world;" and "flesh and blood cannot inherit" it. The covenant, therefore, which God made with our father Abraham, can only be fulfilled in the new earth, and in our resurrection bodies.

Thus in the 13th of Matthew, it is likened to tares and wheat growing together till the harvest, which

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is the end of the world. Verses 40—43, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

It is also likened to a net cast into the sea which gathers fishes of every kind, of which the good are preserved, and the bad are cast away. Matt. xiii. 49, 50, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth,"

It is likened to a king that invited guests to the wedding of his son, and slew those who disregarded the invitation. It is likened to ten virgins who went forth to meet the bridegroom, and when he came, they that were ready went in to the wedding and the door was shut. It is also likened to a man that went into a far country, and returned to reckon with his servants; and in all these parables, the future establishment of that kingdom is brought to view as at the end of the world.

In other parables, the kingdom of God is spoken of where the spread of Christianity in the hearts of individuals, or in the community in this world, as preparatory to that kingdom is only brought to view; but in no instance is it spoken of as having been set up, and established. Thus in the 19th of Luke, our Savior "added and spake a parable," because the disciples "thought that the kingdom of God should immediately appear," when he likened it to a nobleman's going into a far country, to receive a kingdom, and to return. Also Acts i. 22, when the disciples inquired if he would at that time restore the kingdom to Israel, he did not correct their impression that it was to be restored, and that the time of that restoration was still future. That our opponents understand with us, that as referring to the end of the world, is evident from their frequent quotation of our Savior's reply, as applicable to our knowledge of that event.

Our Savior has given us a form of prayer, in the use of which, to the end of time, we are to pray that his kingdom may *come*, and which would be absurd, if it should previously come in the sense for which we are taught to pray. In the 25th of Matthew, those on the right hand, are, at the second coming of Christ, invited to inherit the kingdom prepared for them from the foundation of the world, and corresponds with Daniel vii. 27, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This kingdem appears to be the same kingdom of which the Babylonians had the dominion, and which Darius the Median took in that night when Belshazzar was slain, Dan. v. 31, and which the saints of the Most High will take, to possess forever, even forever and ever, Dan. vii. 18.

The kingdom of God, therefore, cannot be confined to the spiritual influence, which has been exerted by it in this world, since the days of Adam, in which sense it is often considered; but it has a primary reference to its future establishment, when the visions of Daniel and John which precede that event are fulfilled, and the KINGDOM BECOMES THE LORD'S.

As has been already shown, the promises to the saints are based upon the covenant that God made with Abraham, can only be fulfilled in a "*material*" world, and in the earth; so the kingdom of God is evidently a *real* and *visible* kingdom, which will be given to the saints at the end of the world. And the territory of this kingdom must be the new earth, for the subjects of it are to inherit the earth forever; and Peter has informed us, that the present earth is reserved unto fire, and will melt with fervent heat, after which we look for a new earth according to the promise, (that he would give the land to Abraham and his seed for an everlasting possession, and which is again promised in the 65th of Isaiah,) wherein dwelleth righteousness, thus intimating that the period of holiness predicted in the word of God, will not be realized in this world.

That the saints of the Most High will inherit the earth, is evident, from the covenant God made with Abraham, "that he should be the heir of the world." Also the Psalmist says, "they that wait upon the Lord shall inherit the earth;" and "trust in the Lord and do good, so shalt thou dwell in the land;" "the meek shall inherit the earth and delight themselves in the abundance of peace." "Such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." "The righteous shall inherit the land, and dwell therein forever." Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it. "The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men." And our Savior also said, "Blessed are the meek, for they shall inherit the earth."

God formed man in his original condition to inherit the earth, and gave him dominion "over all the earth." Man by sin lost the dominion, yet Christ has redeemed the purchased possession; and a blessing is pronounced upon those that fear the Lord, for "his seed shall be mighty upon the earth: the generation of the upright shall be blessed." "The Lord will preserve him and keep him alive; and he shall be blessed upon the earth." And we read that all the redeemed, "sung a new song, Rev. v. 9, 10, 13, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And has made us unto our God kings and priests: and we shall reign on the earth. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb, for ever and ever." The kingdom of God will therefore be a "material visible reality," and not a figment of the imagination.

The earth is not only the *territory* of the kingdom, but it has a visible king, even Christ; and Jerusalem on Mount Zion will be its capital, where Christ will reign on the throne of his father David, according to the unconditional covenant that God made with David, that he should never want a son to set upon his throne forever. "But I will settle him in mine house, and in my kingdom forever: and his throne shall be established forevermore." 1 Chron. xvii. 14. And also as is recorded in 2 Chron. vi. 5, 6, "Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel." In the 89th Psalm, 20—37 verses, it is written "I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." In 2 Sam. vii. 12—16, God promised David, saying, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." In Psalm cxxxii. 11—17, it reads "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy."

This covenant which was unconditional, being the covenant of God, must be fulfilled, for though it were a man's covenant, no one could disannul it, or add thereto.

The possession of the throne of David by his descendants, however, depended upon conditions, which if they did not observe, they were to be afflicted, "but not forever." We accordingly find in 2 Chron. xxxiii. that when Manassah caused Israel "to err, and to do worse than the heathen," the dominion was taken from the house of David, and given to their enemies, to reign over them; but which will be again restored when the rightful heir shall come. Thus the Lord spake by the prophet Ezekiel, xxi. 24—27, saying, "Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

According to the apostle, also, after the Lord has taken out of the Gentiles "a people for his name," he "will build again the tabernacle of David which is fallen down," "will build again the ruins thereof," and "will set it up." Acts xv. 14, 16. Then will be given to "one like the Son of man," "dominion, and glory, and a KINGDON, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

This KING must be that same JESUS of whom his mother was assured by the angel, Luke i. 32, 33, that "he shall be great, and shall be called the son of the highest, and the *Lord God shall give unto him* THE THRONE OF HIS FATHER DAVID: AND HE SHALL reign over the house of JACOB FOREVER; *and of his kingdom there shall be* NO END." The same is predicted by Isaiah ix. 6, 7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Jeremiah prophesied, saying, Jer. xxiii. 5—8, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." And again, xxxiii. 14, —21, "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteous-

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ness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers." In accordance with such predictions, Christ is called the Son of David as well as the Son of God: and he says of himself, Rev. xxii. 16, "I am the root and offspring of David, the bright and Morning Star."

Jerusalem is not only the chosen city of the Lord, but is to be created anew, as Isaiah saith, lxv. 18, 19, "For behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying." xxxiii. 20, 22, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." xl. 2, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Zech. i. 17, prophesied "The Lord shall yet comfort Zion, and shall yet choose Jerusalem." This city John saw, Rev. xxi. 2, 3, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Then the Lord will reign, Isa. xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Ps. ii. 6, I have set my king upon my holy hill of Zion." Isa. lix. 20 "And the Redeemer shall come to Zion and unto them that turn from trangression in Jacob, saith the Lord." Zech. viii. 3. "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain." Jer. viii. 19, "Is not the Lord in Zion? Is not her king in her"? Joel iii. 17, "So shall ye know that I am the Lord your God dwelling in Zion my Holy Mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Micah iv. 7, "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever." Isa. ii. 3, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Rev. xiv. 1, "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their forehe ds." Psalm xlviii. 1, 2, 11—13, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever."

The promises and predictions quoted above, fully demonstrate that if the language of prophecy means any thing, the kingdom of God will be a visible material kingdom, with visible material subjects, whose king will be the LORD, and whose throne will be at Jerusalem on MOUNT ZION. If such promises are to have no obvious and real fulfilment, then the Bible can hardly be said to be a revelation to man. If they are to have a spiritual fulfilment, we would like to be enlightened by the Professor, as to what will be the characteristics of that kingdom.

Professor Stuart intimates that Christ's second coming will not be *visible*, for he says there is no necessity for a visible appearance, as there was at his first advent, when he came to suffer and die for us. If any point can be established by a thus saith the Lord, the evidence already adduced must fully establish the visibility of Christ's second advent. Our Savior himself says, Matt. xxiv. 30, "They shall see the Son of man coming in the clouds of heaven with power and great glory." And in Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." The disciples were also told by the angels immediately after Christ's ascension, that "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The above points are the only ones in the forty extra pages of the second edition of the "Hints," that we have deemed it important to notice. His attempts to demonstrate that God cannot accomplish a literal fulfillment of his words, we pass by for the present, believing that none will doubt his power so to do, who know "the Scriptures or the power of God."

The more we read Professor Stuarts "Hints," the more force we perceive in the exhortation of our Savior, John v. 39—47, to "Search the Scriptures, for in them ye think ye have eternal life: And they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name. and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words."

Rev. John Dowling of Providence, R. I.

It appears that a report has lately been put into circulation, that Mr. Miller and his friends have started a story, stating that Mr. Dowling has expressed regrets in reference to the publication of his "Reply to Miller." This report has so agitated the friends of Mr. D., that they have written to him on the subject, and the following reply will show into what trouble this wicked report has thrown the Rev. gentleman.

From the Baptist Advocate.

MILLERISM—DOWLING'S REPLY—FALSE REPORT.

PROVIDENCE, R. I., Nov. 26, 1842.

DEAR BROTHER WYCKOFF.—Within two days I have received from your city two different communications, one from a highly esteemed city pastor, the other from an intelligent layman, informing me that Mr. Miller's friends have industriously circulated a report that I had said that if I had not already published my work in reply to Wm. Miller, that I would not do it, and that I had *changed my views, and now perceive the fallacy of my own arguments.*

In the letter from the clergyman he remarks: "Now one object of my writing to you is, to inform you of this, and to be autho ized to contradict this report, for I certainly do not think your arguments fallacious, even if you do."

Now, my dear brother Wyckoff, I wish you to inform your numerous readers, that such a report, wherever it originated, is wholly *untrue.*

In the letter from the layman, he remarks: "I had an interview with Mr. Miller, a short time since, and heard the remark made by one of his friends, in his presence, that Mr. Dowling regretted he had given his work to the world."

So far am I from entertaining the least regret on this subject, my only sorrow is, that I did not publish a number large enough to scatter my work broadcast through the land, and thus render it a more effectual antidote than it has proved to be, on account of the limited number published, to obstruct one of the most pernicious of the many delusions with which the present age is cursed. With the exception of a dozen or two copies at your office in Nassau street, the edition has long been sold.

I have only to say, that I shall leave others to judge of the motives which prompted the circulation of the above untruth by the friends of Mr. Miller, and to add that it has not a shadow of foundation; that I hereby endorse every word and syllable in my work; that additional reflection has only increased my conviction of the truth of the views I have there presented, and of the utter absurdity of Mr. Miller's system, and especially of his explanation of the eighth chapter of Daniel, which is the foundation of the whole. Previous to this article, I have never published a word of reply, since the publication of my work, to the wholesale abuse and low contemptible slang which has been poured out upon me, both from the pulpit and the press, by this *meek-spirited* modern prophet, and his deluded adherents. My reason has been, that his language has been too low and abusive for the notice of a gentleman or a Christian. JOHN DOWLING,

Pastor of Pine st. Church, Providence, R. I.

P. S.— Will the Evangelist, Observer, Christian Watchman, and other religious papers, pleased copy the above?

Now the facts in the case are, we had never heard such a report, till brought to us by the friends of Mr. D., and if we had, we should have had no confidence in it whatever. Mr. Dowling is the last man we should expect to do such a thing. Or, if under any circumstances, he *should* do so, the first thing we should look for, would be an *humble confession* to Mr. Miller and the public, for the misrepresentation he has made—but although it has been stated and proved, he has never been the man to correct it. He has quoted a passage of Scripture, viz. Dan. ix. 21, and put it into Mr. Miller's mouth, as one on which Mr. M. lays great stress, whereas the passage on which Mr. Miller lays his stress, is verse 23— "Consider the vision." Could Mr. D. have made this misrepresentation ignorantly? If so, why has he not corrected the wrong?

We learn that efforts are making to publish a second edition of Mr. D's book. If it be done, we really hope, if the Rev. gentleman wishes to stand in the Judgment of the great day, he will correct the mis-statement he has made and published to the world. We also hope, if he publishes a second edition, *it will be read*, as we are confident it will have a tendency to wake up an interest on this all-absorbing theme—and that none can read it in connexion with Mr. Litch's review of it, without being favorably affected for the truth.

We now call on the writers of *both* these "two different communications" to give the names of "Mr. Miller's friends" who have circulated this report, for we can but regard it as a slander.

Things in England.

The gloom that overspreads the manufacturing districts of England is apparently increasing rather than diminishing. The following we gather from an Address published by the Yorkshire Friends.

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"A feeling of reckless despondency, which looks to any change as better than its present state, is widely spreading, and threatens the most serious consequences to the good order of society at large. This affecting picture of the condition of so many of our fellow countrymen, there is reason to fear, falls very short of conveying a full view of their actua-deprivation." Thus, the distress of nations is accumulating on every hand.

The relations between Russia and England are far from being suspicious. There is a deep and bitter jealousy that is constantly increasing. In fact, the nations are becoming angry.

Letter of Dr. Pond,

Continued.

Speaking of the marriage of Clovis, which took place A. D. 493, the history says:

"The court of Burgundy, fearful of offending a young prince whose arms were everywhere victorious, granted his request, and the princess Clotilda was accordingly espoused to him. The death of their first son, who with the king's consent received baptism, notwithstanding the earnest remonstrances and soothing persuasions of his wife, inspired him with aversion to the Christian religion. His conversion took place 496. Between that time and 508, 'by alliances,' 'capitulations,' and conquests, 'the Asborici' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visgoths were brought into subjection. A. D. 508. It was on his return from this (last) expedition† that he received at the city of Tours, the ambassadors of Anastasius, Emperor of the East, who sent him the title and insignia of patrician and consul, and conferred on him the dignified appellation of *August*. The new patrician, after dismissing the ambassadors, returned to Paris, which he made the capital of his empire. Success had hitherto attended all the plans of Clovis; and, allowing for the ferocious and martial spirit which then prevailed, he had preserved his fame from any material pollution; but his good fortune and his heroism appear to have forsaken him at the same time. It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great number of churches and monasteries. It was probably from similar motives that he assembled a council of 33 bishops in the town of Orleans, A. D. 511. We learn from history‡ that it was not only assembled by his orders but that he fixed on the topics of discussion. The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who died the same year, at the age of 45, and was buried in the church of St. Peter and St. Paul, which he had caused to be built."

We pass to consider, 3. The condition of the See of Rome in 508, as indicated by the history of the ruling Pope at that time, and his relation to the kings of the earth. Symmachus was Pope from 498—9 to 514. His pontificate was distinguished by these remarkable circumstances and events.

1. He "left Paganism" when he entered "the church of Rome."

2. He found his way to the Papal chair by striving with his competitor even unto blood. (Du Pin.)

3. By the adulation paid to him as the successor of St. Peter. "How greatly the ideas of many had advanced respecting the powers of the bishop of Rome cannot be better shown, than by the example of Esmodius, the insane flatterer of Symmachus, who, among other extravagant expressions, said,—*The pontiff judges in the place of God.* Mosh. Vol. 1. p. 389.

4. By the excommunication of the Emperor Anastasius. The position of Symmachus against the Emperor was not to punish the latter as a heretic; but to bear down, whenever prudence would permit, everything which dared to oppose his authority.

Read the following from Du Pin. It shows the interesting position of the bishop at an important point of the contest. According to Baronius the Emperor was excommunicated in 499. This letter was probably written about 503.

"The sixth letter of Symmachus is his apology, wherein he vindicates himself from the crimes charged upon him by the Emperor. After calling upon the whole city of Rome, to witness that he had never warped from the faith he had received in the church of Rome, since he first left Paganism, he reproves him (the Emperor) for despising the authority of the Holy See, and of the Bishop who was successor to St. Peter. He maintains that his dignity is higher than that of the Emperor. 'Let us compare' says he to him, 'the dignity of a Bishop with that of an Emperor. There is as great difference between them as between the things of this earth, whereof the latter has the administration, and the things of heaven, whereof the former is the dispenser. Wherefore the office of a Bishop is at least equal, if not superior, to yours. Honor God in us, and we will honor him in you; but if you have no respect for God you cannot claim that privilege from him whose hand you despise. You say I have excommunicated you with the consent of the Senate. In this I have done nothing but followed the righteous example of my predecessor. You say that the Senate has evil entreated you: If you think that you are abused by exhorting you to separate from heretics, can it be said that you would have treated us well, when you would have forced us to join with heretics? You say that what Accacius has done, does not at all concern you; if it be so, trouble yourself no more about him, join no more with his followers. If you do not this, it is not we that excommunicate you, but yourself, by joining yourself to one that is excommunicated." Vol. 1. p. 526.

The contest between the Bishop and the Emperor was but a continuation of the quarrel which arose between the churches of the East and West upon the introduction of this clause, "*Thou who wast crucified for us!*" as an appendage to the established devotions of the church in the days of the Emperor Zeno. Anastasius adopted the "Henoticon" of Zeno, a sort of compromise, which in the present case only seemed to make three parties of two. But Symmachus was not satisfied with that. "He charged the Emperor, and his bishop Accasius, and others, with contempt for the council of Chalcedon, and some other things. But in reality, as many facts demonstrate, Accasius became thus odious to the Roman Pontiff, *because he denied by his actions, the supremacy of the Roman See.*

The Greeks defended the character and memory of their bishop against the aspersions of the Romans. This contest was protracted till the following century, when the pertinacity of the Romans triumphed, and caused the names of Accasius and Peter Fullo, to be stricken from the sacred register, and consigned, as it were, to perpetual infamy." Mosh. vol. 1. p. 369.

A word of this triumph of "Roman pertinacity," and we have done with this point. By the strength secured to the Catholic cause in the west, and the agency of the vicars and other agents of the See of Rome, of whom we hear at this time in several nations, the Roman party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.—Gibbon.

"The people of Constantinople were devoid of any rational principles of freedom; but they held as a lawful cause of rebellion the color of a livery in the races, or the color of a mystery in the schools. The Trisagion, with and without this obnoxious addition, was chanted in the cathedral by two adverse choirs, and when their lungs were exhausted, they had recourse to the more solid arguments of sticks and stones: the aggressors were punished by the emperor, and defended by the patriarch; and the crown and mitre were staked on the event o this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks, in regular array, marched, and shouted, and fought, at their head. "Christians! this is the day of martyrdom; let us not desert our spiritual father; anathema to the Manichæan tyrant! he is unworthy to reign." Such was the Catholic cry; and the galleys of Anastasius lay upon their oars before the palace, till the patriarch had pardoned his penitent, and hushed the waves of the troubled multitude. The triumph of Macedonius was checked by a speedy exile; but the zeal of the flock was again exasperated by the same question, "Whether one of the Trinity had been crucified?" On this momentous occasion, the blue and green factions of Constantinople suspended their discord, and the civil and military powers were annihilated in their presence. The keys of the city and the standards of the guards were deposited in the forum of Constantine, the principal station and camp of the faithful. Day and night they were incessantly busied either in singing hymns to the honor of their God, or in pillaging and murdering the servants of their prince. The head of his favorite monk, the friend, as they styled him, of the enemy of the Holy Trinity, was borne aloft on a spear; and the fire-brands which had been darted against heretical structures, diffused the undistinguishing flames over the most orthodox buildings. The statues of the Emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer, which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that, since *all* could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions."

This first outbreak in the East, was followed by a still more important "rebellion," in which Vitalian, whom Gibbon styles "the champion of the Catholic faith," "depopulated Thrace, and exterminated sixty-five thousand of his fellow Christians." As the part taken by Vitalian, exhibits in a striking light the *desolating* character of Popery at this time, we give also what Du Pin says of him.

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† Mazaz, in his history of France, page 16, places these latter among the "*religious* wars" of Clovis, and says, they "were waged under the specious pretence of religion." Baronius, in connection with the details of these wars, refers to Clovis as a model for the encouragement of princes, and ascribes the expenditures and toils of the war to his piety, and his success to the favor of God. But that Dr. P. may not reject it as "*second* or *third* hand," we give the original. It may be more *convincing*.

"His visis, jam narrare aggrediamur, quisnam fuerit Christianissimi Principis bellicus apparatus, nonnisi praeria religion dispositus: ut simul intelligas quantum valeat and debellandos hostes cum Dei timore pietas optime custodita." Vienna. Tom.e 6. p. 695.

‡ The letter of the bishops assembled at this council, addressed to Clovis, begins as follows,—Domino suo Catholicae Ecclesia filio Clodoreo gloriosissimo Regi. Omnes sacerdotes, quos ad Concilium venire jussistis, quiatantu ad Catholicae religionis cultum gloriosae fidei cura nos excitat, &c. Bar. Tome 6. p. 698.

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"Vitalian, General of the cavalry of the Emperor Anastasius, rose in arms against him and came with his army towards Constantinople. He made religion the pretence of his revolt, and declared that he had taken arms for no other reason but to protect the Catholics, and restore Macedonius to the See of Constantinople. The Emperor was forced to make peace with him, upon condition that a council should be called to regulate the affairs of the church, by *the advice of the Bishop of Rome*. This obliged the Emperor to write to Pope Hormisdas, successor of Symmachus, to pray him that he would be mediator for pacifying these commotions, and that he would labor to restore the unity of the church."

We pause a moment, and invite our modern Gamaliel to take a position with us in the place of the sanctuary of Paganism, (since claimed as the "patrimony of St. Peter,") in 508.

We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty; Christians, and Christian priests are slaughtered in cold blood, or deem it a mark of peculiar mercy when their petitions, that life only may be spared, are granted them. The empire falls and is broken into fragments. One by one, the lords and rulers of these fragments abandon their Paganism, and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. More through fear than respect, he is allowed to make a Christian princess his wife. But soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant, but as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

In, or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant "monarch," Christianized. The scene here changes. Instead of the Pagan meting out mercy to the Christian, Christian councils are seen discussing the manner in which they shall treat Pagans.

The Pontiff, for the period on which we stand, is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to, and saluted, as filling "the place of God on earth." The Senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the Emperor. In this contest we hear the Pope "speaking great things and blaspheming," and assuming "to change times and laws." And by the power of his spiritual and military agents, who are posted as their service is required,§ to use the figurative language of the Bible, in referring to civil and ecclesiastical dignitaries, he points to "the stars of heaven and the constellation thereof," and demands their subjection to his will; and in 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions, is the humiliation of its rightful lord. The two successors of the degraded Anastasius, (or perhaps they should be considered but one,) complete the work, first, by passing a solemn "decree," making the successor of St. Peter "Head of all the Holy Churches;" and, secondly, by piously devoting the bravest General of the age, and the military strength of the Empire, for the work of conquering the enemies of the Pope, and of placing him quietly in the seat of the old Pagan dragon, Imperial Rome. This last work was effected in March 538, though it required occasional assistance on the part of the same power, to sustain for a while the work it had thus accomplished.

Now the question is,—At what time was Paganism so far suppressed as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? (The time when the saints were given into its hand, is another point in its history, which we have before shown must be dated 533, or 538.) Is there any other date for its being placed, or set up, in the room of Paganism but 508? If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, "and kings, and peoples, and multitudes, and nations, and tongues," are brought under a spell, which prepares them, even while "drunken with the blood of saints, and with the blood of the martyrs of Jesus," to "think they are doing God service;" and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell.

Commencing the prophetic periods of the text at this date, and understanding them as our most able commentators have done, and as they must be understood, (for supposing them to mean literal days, they bring us to nothing worthy of note,) by the first period, 1290 days, or years, the only one now fulfilled, we are brought to the date of events of the most sublime and important character in the history of the church or the world. At the termination of the other, the 1335 days or years, we most assuredly expect the fulfillment of what remains: Daniel, with all the righteous dead, will stand in his lot; the living righteous will be changed; and, "glorified together," they "shall shine as the brightness of the firmament, and as the stars forever and ever." The first period terminated in 1798, the last will terminate in 1843.

According to this view of the prophecy all is plain. It is not even pretended that any other view of it does explain it. By supposing that Paganism is intended by "the daily," and the days to mean years, the mysterious character of the prophecy is removed, and the vision unsealed. We see also a striking agreement between this prophecy of Daniel, as it relates to Popery, and that of John in the Revelations. Daniel says, chap. xi. 31, in speaking of the conquerors of Rome, "They shall take away the daily, and they shall place the abomination that maketh desolate." John, in speaking of Popery as the mother of harlots and abominations of the earth, which sat upon the beast, says, Rev. xvii: "God hath put in their hearts (the kings) to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled," and then, verse 16, "these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." France, during the reign of Clovis, was the principal actor in *placing* "the abomination;" and France, under Napoleon, was the prime mover in the drama which brought the desolator into desolation.

The great periods in the history of Popery stand out as conspicuously as the great depots on the route from the city where we now write, (our engagements calling us to New-York,) and the residence of Dr. Pond, at Bangor. At the commencement of the route it shows itself as "the mystery of iniquity," "many antichrists;" the passage through a few "Hurl Gates" and "narrows" brings it out "the man of sin," at Providence A. D. 508. A shorter and less hazardous journey places him in full command, at Boston, in 538. Being found unfit to rule, he is put out of office, and taken into custody at Portland, in 1798. He still exists, though sickly, and occasionally, like other consumptives, puts forth an effort or two worthy of his "manhood's prime," but is doomed to die at Bangor, in 1843.

§ In the account of a visit of Aristus, bishop of Vienna, and some others, to Gondebald, king of the Burgundians, during the war between him and Clovis, "Gondebald, seeing them, came to meet them, and spoke reproachfully of the king of the Franks, Clovis. The bishops answered him That *the way to make peace was to agree about the faith*." Du Pin vol. 1. p. 530.

Vitalian was also recognized as the avowed agent and instrument of the Roman See in the East. Ib.

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Boston, Dec. 7, 1842.

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Millerism Exploded!!

This was attempted in two Sermons on Sunday the 11th inst., by the *Rev.* (?) Mr. Colver, of this city—it being the 21st or 22d time, within the last twelve month, that the same *feat* has been attempted.

Public notice having been previously given that such was to be the order of the day, we had some curiosity to hear what *new thing* could be advanced against these truths, and accordingly was present, and took notes of such portions of his discourse as were particularly *new*. From the *Rev.* gentleman's reputation for *facetiousness* we were somewhat prepared to listen to some *curious* exhibitions of *biblical interpretation*, but we could not have imagined, that in New England, the boasted land of the Pilgrim Fathers, in the staid and sober commonwealth of Massachusetts, and the enlightened and christian city of Boston, that there could have been found a man, much less a professed christian, and an ordained minister of our Lord and Savior Jesus Christ, in regular standing with the Baptist denomination, and the Pastor of a church, who could in the sacred desk, in the house of God, on God's holy day, and with the word of God in his hand, address a worshipping christian assembly, with such solemn mockery, as we listened to on that occasion.

The argument of the Rev. gentleman, if argument it could be called, consisted in applying the little horn in the 8th of Dan. to Antiochus Epiphanes, and rendering the word days—literal days. As there were no new ideas elicited on those points, they being a mere repetition of Professor Stuart, we shall not notice that part of his discourse, but merely give a few of his illustrations as a sample, and we can give but a sample— of the manner in which the great and momentous question of the coming of the Son of God to judge the world, was handled by this watchman on the walls of Zion.

We give this sample of his remarks, that the world may see the *stuff* which is given by our opponents as an opiate to the consciences of their hearers.

In an eulogy on the Bible, he exclaimed, with a very reverential and significant expression of countenance, that he always had a veneration for the *old book;* even when he was a boy, he said, he knew every page of his mother's old Bible, as well as he did her face.

Chronology, he said, was one of the most difficult things in the Bible, it was like going through new land, those that had eyes could see the *stumps* on each side of the way, but the partially blind could only see the path before them.

He said he had devoted his midnight hours to the study of Daniel, and even till past midnight, for months, when it was thought he was giving no attention to the subject; yet he felt still in the dark, and would like to ask Gabriel, as Daniel did, to make him understand.

He gave a synopsis of Daniel's prophecy, which, he thought, if kept in the mind, would materially aid others in the consideration of the subject. According to this synopsis, the 4th and 7th chapters of Daniel denoted the four great kingdoms, which existed from the time of Daniel to the time of Christ, when the everlasting kingdom of God was set up. The 8th chapter covered the intermediate kingdoms between the Babylonian and Roman empires, from the commencement of the Persian to the death of Antiochus!—the 9th chapter being an explanation of the *whole time* of the four kingdoms, while the 10th, 11th, and 12th chapters were an explanation of the 8th chapter, to the death of Antiochus; Daniel, he said, had learned the Chaldee language, and wrote a part of the book in that language, which accounts for some of the terms used by him.

He said that a sentence which had more than one meaning would be an insult to our common sense: And therefore, when David said, "I have set my King upon my holy hill of Zion," if he meant first that David was there, and again that Christ would be there, he must have looked *straddle-eyed*, or spoken *straddle-tongued*.

He said that if the days in Daniel were so many *years*, then Miller is right, and we are down; for if they are so to be understood, any school boy could see that they would end in 1843; for the seventy weeks or 490 years ended with the death of Christ, and 2300 years could extend only 1810 years beyond, and then the world must end, unless it could be shown that it was some other event which was then to take place, and he did not see how that could be made out; but days do not mean years—a day always means a day, and a year a year. He knew that almost all commentators, and great names, too, had of late understood them as representations of years, but the reason was, that some old commentator so understood them, and all had followed so long in his track, that they had got the *cart rut* so deep, that they could not get out; but we would see now if we could not get out. He said there was no rule for reckoning a day for a year in prophecy. In Numbers xiv. 33, 34, he said there was no prophecy, but only a judgement; because Israel had sinned 40 days, God would punish them 40 years, but that gave them no right to suppose that after that, when God said a day, he meant a year. Suppose that a boy should be absent an hour without leave, and his father should shut him up a day to punish him, would he, after that, always suppose that when his father said hour, he meant a day; so that if his father should tell him to remain in a given place three hours, he should remain there three days?

He says that if we were to understand a day as year in one place, we might in another, there being nothing to govern us when so to reckon them. If therefore a day is a year, in Eze. iv. 46, when God told Ezekiel to lie on his left side 390 days for the sins of Israel, did he mean that Ezekiel should lie there 390 years? If so, then after he had lain on his left side 390 years for Israel, then he would have to *turn over* and lie on his right side 40 years, and that would be rather of a long nap. And were the 40 years that Judah was to be punished to be 40 times 365 years, and was Israel to be punished 390 times 365 years, as many years as there are days in 390 years? if so it would make a good long time that it has got to run yet. In Dan. iv. 23, it was predicted that Nebuchadnezzar should eat grass seven times or years; if that meant seven times 365 years, it would be a good long while to run out doors.

From such sage reasoning, he came to the conclusion that a day can never mean any thing but a day, and a year a year. He however further illustrated it by the following supposition. Suppose that Jacob went after venison for his father Isaac, and should leave his gun in the woods, and should say to one of his boys, here, I have left my gun in the woods, and you will find it just forty rods beyond the fence, standing up behind a tree; and the boy should come to the fence, and reason in this wise: Now father said the gun would be just forty rods from this fence, but I reccollect once, that when I run a rod, father made me run a mile, and therefore, when father says a rod, he means a mile; and accordingly should measure off forty miles to find the gun; why, he would not find it. It is just so with this vision. God said it would be 2300 days long, and here we have been measuring off 2300 years, and that is the reason that we have never found it, to know what it meant.

After continuing in a similar strain all the morning, he cast his eye up to the clock, and as if astonished, exclaimed, Its a quarter past twelve! *less pray*.

In the afternoon he showed to his own satisfaction the *complete* fulfillment of these prophecies in Antiochus—prophetic periods and all—until, as he was going on in a triumphant manner, and claiming that it was thus fulfilled in every particular, and showing how the 1290 days of Daniel 12th terminated at the death of Antiochus, and how he had found that the 1335 days reached just down to the time when news of his death reached Judea, a voice from the back part of the crowded audience enquired if he would read the last verse of the 12th chapter, and show how Daniel stood in his lot at the death of Antiochus, as he had omitted thus to show. The dilemma in which the gentleman found himself was entirely unexpected to himself and the audience, and was of more effect than all the previous reasoning of the lecture.

It seems that the gentleman has changed his opinion somewhat respecting the 2300 days; for now he admits they mean days; but when questioned by one of his Second Advent brethren a while since, as to their meaning, he told him they meant just nothing at all. On being further pressed why they were there, if they meant nothing, he said Daniel was an inquisitive person, and when he wanted to know how long those three kingdoms would continue, the angel wanted to shame him, and told him that it would be 2300 days. We are however glad that he is now convinced that they do mean *something*, and we hope he may be led to see just what they do mean.

We give the above as a sample of the reasoning, that is relied upon by those whose hearts are failing them for fear, to prove that the day of the Lord is not at hand. Who would risk their souls on such reasoning?

Scoffers.

"There shall be scoffers in the last days."

A solemn prediction, which is peculiarly fulfilled at this day—and scoffers, too, at that very event which shall decide their fate for a long eternity.

"Where is the promise of his coming?"
"Walking after their own lusts."

This is emphatically true. not only of the reviling sinner, but the professed disciples of that Jesus whom they acknowledged to be their Master, and before whom they expect one day to stand. When such are questioned on their belief of the kingdom of Christ being near, they tell you it cannot be, for, some favorite reform has just commenced, which to them is the alpha and omega of all their pursuit, and the world cannot be destroyed till this is consummated. Another, by dint of geological

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research, has opened his eyes upon wonders, which will take ages to investigate, and the world cannot be burned till all these problems are solved. And, beside, the world was six days in making—and as every day means a thousand years, as some of our scientific men tell us—six thousand years bestowed on it to make it a suitable residence for man, and demolished in less than six thousand afterward, is a mad absurdity to suppose.

Another has attained to such a knowledge of spirit—by the power of Magnetism,—that before the present state of things can be reversed, man will find himself so assimilated to celestial spirits, that he will not only feel that they are his neighbors, but that he walks and talks with them face to face.

Another tells you, that since it has been ascertained that men's propensities—good and bad—lie in his head, a new and capacious field is just opening, which will be explored till wonders on wonders shall be developed—which will require ages for man to bring to that perfection which it is capable of attaining, and which is his duty to accomplish.

Associations are about forming, to bring into subjection all the restless passions of men, and enable him to find in his fellow-man, all for which he has been seeking in vain since the fall.

Temperance, too, brings in her inviting claims, and promises not only to reform all her mistakes in eating and drinking, but to place man in his primitive station,—when Eden first opened her sweets to the newly made pair.

Schools of learning are telling us, too, they have just commenced to startle the world by new theories of reform, which cannot fail of the happiest results to generations yet unborn.

With all these mighty engines in motion, in church and state, together with multitudes of minor improvements, to talk of a kingdom which shall demolish the whole, and scatter them to the winds of heaven, is an absurdity which deserves scoffing without measure.

Thus evil is walking after his own lusts, and virtually laughs at the promise of his coming, and will laugh till the trump shall burst upon his sluggish ear, and call him to be an interested spectator in that grand scene at which he has mocked.

Scoffer, "stop and think." Can you contend with the Almighty and prevail? Can you withstand the thunderbolts of his wrath, when they shall burst upon your defenceless head?

FEMINA.

Rev. Henry Jones' Explanation.

MESSRS. EDITORS,—The following communication was prepared for the "American Millennarian," and handed in at that office on the day of its date, which the silence of that paper concerning it, to this time, is understood as a token of its rejection. Though the article be short, it will probably explain itself, and show the propriety of its having a place in your paper; but should further explanation prove necessary, it may be given briefly at another time.—*Dec.* 5, 1842. H. J.

COPY.

For the American Millennarian.—Mr. Editor,—Will you permit me to call the attention of your readers to an editorial article in your paper of Sept. 1, which represents me as having published in the Signs of the Times, a "Caricature Synopsis" or "Creed of the Literalists," "clandestinely manufactured by their opponents." I wish them to understand that in my communication containing the Synopsis to which you allude, I stated that it was furnished me by a Christian brother in Boston, who said he had taken it directly "from the lips" of certain individuals in that city, who were understood to hold the sentiments it contained. I regretted that this fact was not given your readers when they were told that the Synopsis was a "caricature," &c. &c. and also that they were furnished with no clue to the contents of the Synopsis itself, by which they could form a judgment on the question of its being a misrepresentation.

I would mention, also, that in due season, several weeks ago, I made a brief explanatory communication for the Millennarian, on this subject, which has not yet appeared in its columns, and would now disclaim the offence imputed to me in this matter, unto which your readers may suppose me to have been hitherto giving a silent consent. Whatever of mistake, or misrepresentation, if any there may be, in that Synopsis, belongs not to me, but to the brother who furnished me the article, making himself responsible for the correctness of the statements therein contained But having heard nothing from him since the first appearance of the article, I am not, of course, authorized to make concessions in his behalf, being disposed rather to allow him the credit of honestly believing that he had taken and fairly given the items of that Synopsis as designed to be understood at the time by the individuals at Boston, his neighbors, from whom he took it. Thus I say, because, if I mistake not, several of the distinguishing features of that repudiated article are also contained in some of the approved and standard works of the Literalists, which can be easily determined by an appeal thereto, if found necessary. Had the name of this responsible brother been demanded, it would have been readily given, though the inquiry might have been made,—Did not the brethren of Boston, from whom he professes to have taken the Synopsis, know at once, on seeing the article in print, who it was that had furnished me with it? And did he not call on some of them with the article in hand, showing them what he had done in regard to its publication, on the very day of its coming from the press? HENRY JONES.

NOTE. Will not the N. Y. Luminary give place to the above, since a part of this matter is already before their readers, requiring further explanation. H. J. (N. York, Nov. 1, 1842.

We give the above as an act of justice to Bro. Jones. The Synopsis referred to was given by him as he received it from brother M. Wood, of this city, and who furnished what he and other brethren believed to be the facts with regard to the sentiments therein contained. Bro. Wood acknowledges the above to be correct.

From the Independent Press.

Wm. Miller.

Perhaps, America has never known a man of any profession or calling, that has been the subject of greater animadversion and redicule, than the gentleman whose name appears at the head of this article. Men of all classes, grades, and condition, have aided in pouring out the vials of their untempered fury, both upon him and the doctrine he proclaims.

It is pretty generally known, that, for the last TWELVE YEARS, he has been writing and lecturing on the SECOND COMING OF CHRIST. He has made it a subject of close investigation, for the last TWENTY YEARS. He has devoted a vast amount of labor, time and expense, in examining carefully all the prophesies, together with every portion of scripture referring in any respect to that event. He has availed himself of every source of evidence within his reach, for, and against the *manner* and *time* of his Second appearance on this earth, and given each and all of them their proper application and force. He has critically examined, the BOOK of DANIEL and the APOCALYPSE, which appear to contain the principal and *clearest* allusions to the period, when those prophecies shall be completed and fulfilled. He has consulted authentic historians, *sacred* and *profane*—the most reputable Commentators on the Holy Scriptures—standard critics and writers of every age and distinction, with a view to arrive at just conclusions. The result of all his labor and toil in this matter, is, as most of you are aware, that the affairs of this world will be wound up by the 2d advent of the Saviour in 1843, which is very CLOSE at HAND!

As soon as he became convinced by his examination of the subject, and all the evidences furnished, that such will be the case at the time specified—like a faithful watchman upon the walls of Zion, and a minister of the 'everlasting gospel,' he felt it to be his imperative duty to proclaim the *speedy* coming of Christ!—to gather his elect from the four winds of heaven—to raise the righteous living—to destroy the wicked from off the face of the earth, and to set up *that* 'kingdom,' which it is said, the 'saints of the Most High shall possess forever, even for ever and ever.' But, no sooner had he began to proclaim—"The KINGDOM of God is at hand!"—and to warn the wicked of the time, when the WRATH of the Almighty would be visibly poured upon them, if not prepared to meet him; then the multitude, (as in the days of Noah) with one consent, began to scoff at, ridicule, and mock him; which they have continued to do up to the present hour. Among them have been found, (professedly) pious ministers of the Lord Jesus Christ, of almost every denomination, who have prompted and led on the HERD in opposing the doctrine and calumniating the character of this MAN OF GOD! The press, throughout the length and breadth of the American continent, have aided these *benighted assassins* of Jehovah's truth, to prostrate the doctrine and its advocates. We have a large "exchange" from different parts of the United States; and scarcely a mail arrives, but brings with it the effusion of a SCOFFER'S disordered brain! Ministers, who evidently disrelish the idea of Christ making his descent at so early a period as is mentioned above, have written sundry articles, assuming the form of "objections" to the THEORY, sent them to the *press*—obtained the sanction and the *endorsement* of the EDITORS, who, very readily admit the correctness of their views and reasoning; (coming as they do from clergymen, who, they *ignorantly* imagine are fully acquainted with the subject, and know *every*-thing,) and have concluded without a moment's reflection, or examination, that it is a palpable "refutation" of the doctrine, and have thereupon set it down as a WILD and SPECULATIVE scheme! Editors in the cities and country, with whom they exchange, are led to view it in a similar light—treat it in the same manner—give it publicity, and style it a "HUMBUG," and an imposition upon the credulity of the people;

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while at the same time, they are as much unacquainted with the TRUTH OR FALSITY of the THEORY, as though they had never seen or heard of a BIBLE!

Mr. M. has been *maticiously* styled a "PROPHET," by men who did, or should have known, that he never laid or presented any claim to the "Spirit of prophesy," before they presumed to make such an application. With *this* "appellation" before their eyes, they have concocted certain *cant* in the shape of predictions, and ascribed them to him; which, in all probability he has never seen. Among these, are the "postponement of time," the absence of "rain aud snow during the approaching winter," &c., &c., which no one unprejudiced and in his *proper* senses, could for a moment believe ever proceeded from him. Nevertheless, they are published by every four *penny-editor* throughout the land, under the *vague* impression of amusing and edifying their readers.

Many, very many are found opposing the doctrine, and denouncing it as fabulous, because, forsooth, their preachers or pastors do not believe it, but by silence or open hostility, to quiet the fears of the people! There are some answering to this description in this village!—But, were you to question them on the score of evidence, as you ought to do when they oppose or speak lightly of this matter, what would be the result?—why, you would find them almost totally disqualified through *wilful* ignorance, to afford you any light or satisfaction on this subject! Are they not emphatically "*blind leaders of the blind*?—and will they not ere long if that blindness continues "both fall into the ditch?"

Among all that we have heard or read against the "Coming of Christ in 1843," in conformity to Mr. Miller's computation of time, we have not observed a single production, that embodies any sound or even plausible argument in opposition to its truth. Many articles have appeared, purporting to be a "refutation" of the theory; but they are only termed so by the authors of such boasted wisdom—and considered so, only by those who are ever ready to yield their reason and wills, at the shrine of mistaken popularity, ease and self-security! On the contrary, we view all that hao as yet appeared, to be (with but few exceptions) the result of ignorance, together with a disposition to 'SCOFF' at, what the bible declares will 'surely come to pass." Wherever you find a professor of religion, or a minister of the gospel pursuing this course—"sitting in the seat of the scornful," and putting "far away the day of the Lord," you may consider him anything but a Christian; you may with greatest propriety question the genuineness of their piety, and safely brand them with hypocrisy! Your believing their word in preference to the testimony of God, will not excuse you in the day of his vengeance!—No! he will "break you in pieces like a potter's vessel," and "there shall be none to deliver." Then, your ministers, that are now lulling you to sleep on this momentous subject, can do you no good! Then, all the "scoffers" in the world, with all their glee and sporting on this solemn subject, will be unable to afford you any relief or comfort. Now, while you have time and opportunity, get ready; be not deceived by "false teachers," examine the subject for yourselves, and rest not satisfied untill you realize its truth; above all, be ready for death—come when it may.

We hope the people everywhere will refrain from scoffing at the doctrine of Christ's coming in 1843, untill they become fully convinced that there is no just ground to expect such an event at that time. If you do not feel disposed to examine or believe it; for pity's sake do not influence or stand in the way of others. Remember the fate of the inhabitants of the Antedeluvian world, when they mocked the servant of the Most High, when HE preached unto them that God would at a certain time "destroy the world by water!" His word can never fail.

Letters from Brother Charles Fitch.

DEAR BROTHER HIMES.—The books have come, thank the Lord.—A miser never rejoiced at receiving a box of gold as heartily as I did at receiving this box of Second Advent publications. It will not be long before they will all be distributed.

I am trying to do the Lord's work here. I preach every evening, besides three times on the Sabbath. Congregations are large and deeply attentive, and there are evidences of the presence of the Holy Spirit in the midst. The Priesthood of course are out against me. Mr. Aikin the Presbyterian, devoted the whole day yesterday, as I have been told, to oppose the doctrine of the second advent, declaring that the belief of it was the worst of all delusions, except Mormonism; and that the conversions which are the result of preaching the speedy coming of the Lord will prove spurious. How my soul longs in the midst of all this unbelief to have Christ reveal Himself, that the Word of God may be proved to be truth, and that those who trust in it shall not be confounded. But we have only to wait with patience until the appointed time. "At the end it shall speak and not lie." I have just learned that Mr. Aikins effort yesterday, has helped to show some the weakness of the evidence of a temporal millennium. What do you think of quoting the declaration "The seed of the woman shall bruise the serpents head," to prove that Christ will not come for a thousand years! One of the good man's hearers, thought it was not very conclusive. Another of his proofs of a temporal millennium as I have been told, is the petition, "thy kingdom come, thy will be done on earth as it is in heaven;" as though this petition could be answered in no way, but in a temporal millennium, and will not be granted when "the wicked shall be cut off from the earth and the transgressors rooted out of it, and the perfect dwell in the land and the upright remain in it." I find the same thing true here, that we have found in all other places where the midnight cry has been sounded, that some of all denominations of Christians are deeply interested in it. There is reason however to fear, that the mass of professors constitute the Laodicean church which is to be spued out.

I wish very much to get a letter from you, and know what is passing in your region. On my journey I fell in with brother Collins at Albany, who was making his way with his family to central New York to blow the trumpet there. Thank the Lord—

"Gabriel's going to blow, by and by, by and by,
O Gabriel's going to blow by and by."

It will be a sweeter sound in the ears of the faithful, than all the songs which creation ever heard. That lying spirit which was doing such a business east, has come to Ohio. It is circulated in the community that I looked all about the place to find a house with a large garden attached, to be cultivated next summer, and another report is, that I have purchased a place for three thousand dollars, one of which is as true as the other; and either of which is just as true as that my brother Himes has recently been building a large brick block in Boston. When I was here before, I owned a large farm somewhere east, and had recently built a very expensive barn. If you find the farm, please sell it forthwith, barn and all, and send me the proceeds in Second Advent publications. Do the same *with all* other property real or personal, which you find belonging to me in the Eastern states or any where else, save the few articles of household stuff which we have in use. Thank the Lord I have no more inheritance in this world than Abraham had in Canaan of old, and desire no more.

I should greatly rejoice to see some of the good brethren from the east, this way, if that were the Lord's will—but at any rate, I do expect to meet them very soon in the New Jerusalem. "Yet a little while and He that shall come, will come, and will not tarry. Yours in the glorious hope of seeing Christ soon.

CHARLES FITCH.

Cleveland, Nov. 21st, 1842.

LECTURES AGAINST THE SECOND ADVENT CAUSE.

☞ We understand that the Rev. N. Colver is to delive a course of three lectures the ensuing week, AGAINST *the Second Advent of Christ*. TICKETS *for the course, twelve and a half cents*. We learn that the object is to *raise funds to build a church!!*

Many a poor fellow will *gladly* pay a *York shilling* to be convinced that Christ will not come; and they are beginning to feel as the Universalist did, when he begged of his minister to *prove* there was no hell, "for," said he, "if there is, we are gone." How singular is the spectacle, to see a MINISTER, endeavoring *to calm the fears of a guilty world!! Not so did the Apostles.*

New Work.

"The Marriage Supper of the Lamb, together with Daniel's Visions Harmonized and Explained: By Rev. N. HERVEY." For sale at this office, No. 14, Devonshire st.

Letters

Received up to Dec. 17.—From P. M. Greenville, N. Y. Webster, Mass. Parish, N. Y, Cole's Mills, Ind. Three Rivers, Ms. Cincinnati, O. Ballston, N. Y. New London, N.H. Lottsville, Pa. Methuen, Ms. Acworth, N. H., E. Whateley, Penobscot, Me. Stow, Vt. Lancaster, N. H. Pawtucket, R. I. Bay, Me. Brewer, Me. Hartford, Vt. Wad. Falls, N.H. Farmington, Me. Akron, O. Ware H. Point, Ct. Strafford, Ct. E. Roxbury, Vt. Stillwater, Sar. Co. N Y. Penington, Mon. Co. N.Y. Ballston Centre, N.Y. Sugar Hill, N.H. W. Charlton, N.Y. Epping, N.H. Helderness, N.H. Francsetown, N.H. Corinna Centre, Me. N. Stonington Ct. Saco, Me Stonington, Ct. Sandy Hill, N.Y. Townshend, Vt.

From A. C. White, D. A. Clay, and others, C. T. Barrett, H. B. Skinner, I. Cain, S. Weeks, Isaac Foster, I. H. Nichols, Sally Hilt, W. Wellmore, John Pearson, Isaac Vaughn, Wm. Rogers, H. Childs, John Myers, G. S. Miles, D. Sturges, A. B. Huntington, W. D. Fuller, S. Hawley, A. Parmele, F. Bendon, T. E. Jacobs, M. M. George, T. Baker, H. N. Ballard, H. P. Stebbins, H. B. Skinner, I. Curtis, R. E. Ladd, I. Munroe, E. G. Allen, H. A. Chittenden, & Co. Isaiah H. Shipman, Mrs. I. M. Danforth, W. H. Scott, S. Palmer, A. Reed, J. Cushing, Leonard Kimball, Edward Canfield, Augustus Beach.

Bundles Sent.

S. Johnson, E. Berkshire, Vt.—H. W. Ballard, Richford, Vt.—G. W. Phillips, 2 boxes, Springfield, Mass.—A. B. Huntington, Sunderland, Mass.—G. S. Miles, Albany, N. Y.—H. P. Stebbins, Chicopee Falls, Ms.—J. Myers.—Z. Baker.

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THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

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Is Antiochus Epiphanes the hero of Daniel's Prophecy?

This now seems to be the main question. If he was, our conclusions fail. If he was not, I think they are irresistably confirmed.

Let us enter on the inquiry, with the closing words of the vision fully in our view. "Shut thou up the vision, for it shall be for MANY days." It was so grand and extensive that it overwhelmed him. "He fainted, and was sick certain days," after seeing it. The fact that the vision was "shut up," explains a little seeming obscurity in it,—which now ceases to be obscure when we *compare it with other parts of the Book, and the rest of Scripture*, and with a more enlarged view of the facts. This is exactly as might have been expected from the language of Christ, (Dan. xii. 9,) "Go thy way, Daniel, for the words are closed up and sealed, *till the time of the end*,"—and the words of Gabriel, (Dan. xii. 4,) "Shut up the words and seal the book, *even to the time of the end*." What follows, in Gabriel's language, might be better rendered as it is in the French,—(auquel plusieurs le parcourrout et auquel la connoisance sera augmentee,)—"when many shall run all over it, (or all through it,) [i. e. the prophecy,] and *to them* knowledge shall be increased."

This teaches us to study Daniel, instead of Jewish historians, who wrote before the time of the end, *while the vision was shut up*. Josephus may declare that the vision related to Antiochus, but he could not know it, for he did not live at the time of the end.

This "Little Horn" is said to have "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. viii. 9—12. The angel in explaining this part of the vision calls this little horn "a king of fierce countenance, and understanding dark sentences," which is the same description that Moses in Deut. xxviii. 49, 50, applies to the Roman power, in a prediction of the destruction of Jerusalem by that nation. "The Lord shall bring against thee a nation from far, from the end of the earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand, a nation of *fierce countenance*." The angel said, "and his power shall be mighty, but not by his own power."

The Roman Generals derived their power from the people, while in the three former powers the people were treated as if created only for the glory of the monarch.

Angel.—"And he shall destroy wonderfully and shall prosper and practice and shall destroy the mighty and the holy people."

No power ever so wonderfully "devoured the whole earth,"—to use an angel's language—as the Roman power. It was founded by two deserted children, who were suckled by a wolf, and, by a long series of astonishing successes, "broke in pieces and bruised" all other nations. Moses said that same nation of fierce countenance should "besiege," and "distress" the Jews, till they should be "destroyed." The Roman power fulfilled this prediction; and they have destroyed Christians more wonderfully than any other power,—both as Rome Pagan and Rome Papal.

Angel.—"And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace, [or prosperity,] shall destroy many."

Paul, in his epistle to the Thessalonians, speaks of a power which he calls the Man of Sin, "who opposeth and exalteth himself above all that is called God or that is worshipped." Popery has "made craft prosper" by Jesuitism, and by its prosperity has destroyed many.

Angel.—"He shall also stand up against the PRINCE of princes."

The word translated PRINCE of princes, is never used to denote the Jewish priest, or high priest, and this is evidently the same person that the angel speaks of in Dan. ix. 26, as "MESSIAH" and in Dan. xii. 1, as "MICHAEL" "the GREAT PRINCE," and he speaks in both of those places as if this person had been previously mentioned, and was familiar to the mind of Daniel. In the French Bible, published by the American Bible Society, I read the words, "Seigneur des seigneurs," that is, Lord of Lords. *No* dominion *could* stand up against Christ, the Lord of lords, *except* the Roman. Antiochus did not stand up against him, for he died 164 years before the PRINCE of princes was born. But how does this power end?

Angel.—"He shall be broken without hand."

Daniel could easily understand that,—for he was told before, that the fourth power was "broken to pieces" by the stone "cut out of the mountain *without hands*." We have an additional clue, however, for Paul describes the end of the Man of Sin which shall be consumed "by the brightness of Christ's coming."

In all this there is no difficulty. Rome strikingly fulfils the whole. But some apply all this language to Antiochus. Let us consider a *few* of the *many* absurdities and difficulties we thus run into, in order to avoid the natural connection of the visions which lead us directly to the second coming of the "Prince of princes."

First Absurdity.—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—or Grecia—are represented, each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bithinia.—Now Antiochus Epiphanes was but *one* of *twenty-six* individuals, who constituted the Syrian horn Could he, at the *same* time, be *another* remarkable horn?

Second Absurdity.—The angel told Daniel, "At the time of THE END shall be the vision. . . . I will make thee know what shall be in the LAST END of the indignation, for at the time appointed, THE END shall be." Dr. Scott properly inquires, "in what sense could the persecutions of Antiochus be called the last end of the indignation, seeing the destruction of Jerusalem by the Romans was to follow, and also all the calamities of the Jews to this day?" We shall not come to the *last* end of the indignation till the fourth power is "broken without hand," and Christ's everlasting kingdom is set up. Does not the angel identify this vision with the end of the world?

Third Absurdity.—The Medo-Persian power is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question, which is **"EXCEEDING GREAT."** Here we might close the discussion on this point, for no one will pretend that the power of Antiochus was *exceedingly great!* above that of Alexander, the Conqueror of the world! Rollin gives us the following item in his history:—"He was OBLIGED to furnish the Romans, by the articles of the peace concluded between them, 1000 talents annually, and the twelve years of this *tribute* end exactly with his life. He reigned but eleven years." Surely there need be no question which power was EXCEEDING GREAT,—that which was OBLIGED TO PAY TRIBUTE, or that which exacted it.

Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

Fourth Absurdity.—The power in question was "little" at first, but it waxed or grew "exceeding great, toward the SOUTH and toward the EAST, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? Did he rise up from a small beginning and conquer vast countries to the east and south of him? Let two items from Rollin answer. One relates to Antiochus the great, (the father of Antiochus Epiphanes,) a few years before his death. *He* "*enlarged* his CONQUESTS *daily*, and was undoubtedly preparing to cross over into Europe."—towards the north-west, NOT south and

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east. Of the king whose *greatness!* we are now considering, Rollin says: "He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious*,) which some people gave him." Rollin then records a catalogue of his foolish actions, to show "how justly the epithet *vile* is bestowed upon him;" then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they "took up arms to defend their temple, and gave him a *shameful* REPULSE. Antiochus, enraged at this disgrace, withdrew to Ecbatana," where Josephus finishes his history thus: —"When he was grieving for this disappointment, some person told him of the defeat of his commanders whom he had left to fight against Judea, and what strength the Jews had already gotten. When this concern about these affairs was added to the former, he was confounded—and, by the anxiety he was in, fell into a distemper, which, as it lasted a great while, and, as his pains increased upon him, so he at length perceived he should die in a little time; so he called his friends to him, and confessed withal, that his calamity was sent upon him for the miseries he had brought upon the Jewish nation, while he plundered their temple and contemned their God; and, when he had said this, he gave up the ghost." We shall refer to Josephus again, but we will now simply inquire where were Antiochus' exceeding great conquests?

Fifth Absurdity.—The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to "the LAST end of the indignation." Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS.* His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Savior on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes.

There the "latter days" commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that "exceeding great" power, under which the Jews "fell by the edge of the sword, and were led away captive into all nations,"—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen "by flame, sword, captivity, and spoil," during "many days" since? O why, beloved brother in the Lord, why run into this absurdity? Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was "shut up" till the time of the end? Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through magnifying glasses, and forgetting a large part of the prophecy, having cried out, "How completely it fits!" But such men as Sir Isaac Newton have told us how fallacious such reasoning is. That great philosopher, after tracing God's laws in the heavens, turned to the still brighter revelation in his Word. There, as he had done before, he exposed the absurdity of long cherished notions. Hear him:

A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did N O T Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was a "king of fierce countenance, and destroyed wonderfully, and prospered and practiced:" But Antiochus was frighted out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (14) and in Daniel's prophecies, days are put for years: but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to "the end of the indignation" against the Jews; and this indignation is NOT YET at an end. They were to last till the sanctuary which had been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

Dr. Jenks, one of the most learned theologians in America, quotes Dr. Scott, as applying this prophecy to the Roman power. Here is a part of his note:

"Antiochus' kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. When he stood up, "the transgressors in the Jewish nation were not come to the full." The holy city was inhabited "with all peace; and the laws were kept very well; because of the godliness of Onias the high priest, and his hatred of wickedness. 2 Mac. iii. 1." Bp. Newton. These and other [modern expositors, in contradiction to the ancient,] therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia; which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy: and as these formed no part of this goat, "the horn grew strong not by its own power." The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the Gospel, especially several of the apostles of Christ. Yea' they "magnified themselves against this Prince of the host," the King of kings; both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance and, understanding dark sentences;" being ever notorious for savage cruelty and dark machinations against their opposers.

Now, let us suppose that a natural landscape had been spread before Daniel, partly covered with clouds. In that landscape, there is a huge volcano, piercing the clouds and sending forth vivid flames, and pouring red hot streams of lava on the thickly peopled cities in the plains below, where Daniel's people dwell. This volcano is so terrific that Moses saw it eight hundred years farther back; yet Daniel, though guided by an angel to see the LAST end of the indignation, does not once discern it. Why? Because his eye is filled with the fire and smoke which Antiochus raises in Jerusalem!!! I am not ridiculing the position which some unfortunately occupy. It ridicules itself.

* The Hebrew word translated here 'latter days,' is the same, and denotes the same period of time as in Joel ii. 23, "It shall come to pass in the last days that I will pour out my spirit upon all flesh."

Has the vision of the 2300 days been fulfilled?

"How long shall be the vision concerning the daily sacrifice to give both the sanctuary and host to be trodden under foot? And he said unto me unto 2300 days, then shall the sanctuary be cleansed."

Here it is particularly noticeable, that those who attempt to show that this prophecy has all been literally fulfilled, always represent this question as having no reference to "*the vision*" as a whole, although the inquiry is expressly "How long shall be "*the vision*?" i. e. how far down the stream of time do the events there symbolized, extend? And the vision evidently symbolizes, not only Antiochus as they would have it, but also the Medo-Persian empire from the period of its meredian glory, as denoted by the two horns of the ram being seen at their greatest height, which history informs us, was in the reign of Artaxerxes Longimanus, about 457, B. C. It includes also the Grecian empire during the whole period of its existence—and yet for good and sufficient reasons, that part of the vision is prominently *noticed* which relates to the treading under foot of the sanctuary and host by the daily and the transgression of desolation, denoted by the little horn. The 2300 days, then, being an answer to the question, "How long shall be the vision"? must be understood as beginning where the vision begins, and of course it is impossible that they should have been fulfilled literally in Antiochus, or in any other individual person or power.

Again it is particularly noticeable that those who represent this vision as fulfilled in Antiochus, and this question as referring exclusively to the reign of the power denoted by the little horn, do not honestly tell their readers or hearers, what indeed is plainly indicated in the translation, that the Hebrew word translated "daily sacrifice" in the 11th and 13th verses, has no reference whatever to sacrifices of any sort. In commenting upon these texts, they proceed right on, just as if the word "*sacrifice*" belonged to the original Hebrew, although it is printed in italics to donote that it does *not* belong there. The 11th and 12th verses literally translated, as the English text itself clearly shows, would read thus, "By him the daily was taken away, and the place of his (i. e. the daily's) sanctuary was cast down.' "And an host was given him, (i. e. the little horn) against the daily"—and the question under consideration, would read, "How long the vision, the daily" &c. meaning evidently, "How long the vision *including* the daily and the transgression of desolation to give both the sanctuary and host to be trodden under foot." It is, therefore, a species of deception to represent this word in either of these passages, as referring to Jewish sacrifices at all, for the original Hebrew makes no allusion to sacrifices of any sort. If the word "*sacrifice*" which our translators have supplied in each of these texts had been "desolation" or "desolator," it would be equally consistent with the Hebrew text, and far more in accordance with the obvious design of the Holy

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Ghost. This is evident from the manner in which the word "daily" is used in this 13th verse. "How long the vision including the daily *and* the transgression of desolation, to give both the sanctuary and host to be trodden under foot," i. e. including the treading under foot of the sanctuary and host, by the daily and the transgression of desolation. The word is here coupled with the *transgression of desolation*, showing that it designates, like that, a destroying or desolating power. And this indicates the true import of the word in every instance where it is used in the Bible. Of course it cannot mean the Jewish sacrifices which Antiochus is said to have taken away.

But, "*how long the vision?*"—"Unto 2300 days." Now since these days, which tell us the extent of the vision, commencing with the meridian greatness of the Medo-Persian empire, could not have been literally fulfilled in days; it is important to know what period of time they were intended to designate. This can be determined from what follows. Daniel says in the 15th and 16th verses, "When I had seen the vision, and sought for the meaning, then behold there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai which called and said, Gabriel make this man to understand the vision." Gabriel then proceeds to fulfil his commission; but it is evident that he did not, at this time, finish it; for Daniel says in the last verse of the chapter, that "*none understood it*," and on account of his anxiety respecting it, he "fainted and was sick certain days."

Now turn to the 21st verse of the 9th chapter.—Here Daniel says, "While I was speaking in prayer, even the man Gabriel, whom I had seen in *the vision* at the beginning, (ch. viii. 16,) being caused to fly swiftly, touched me—and said, O Daniel, I am now come forth to give thee skill and understanding—therefore understand the matter, and consider *the vision*." "Seventy weeks, [i. e. 490 days,] are determined," or as Prof. Bush, and other Hebrew scholars say, (cut off, i. e. of course, cut off from the 2300 days spoken of in *the vision*)—determined upon, or cut off for, "thy people, and holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up *the vision* and prophecy, and to anoint the Most Holy." Christ, by his death on the cross, "made reconciliation for iniquity," (Heb. ii. 17,) and "brought in everlasting rtghteousness," (Rom. v. 18,) and by crucifying him, the Jews "finished their [national] transgression,"—sealed their national doom, (Luke xix. 42.) The death of Christ, then, "sealed up the vision," i. e. e tablished or confirmed the measure of time specified in it—for, in reckoning back from the time of his death, we find that 490 years brings us to the year 457 before his birth, the time when "the vision" commences, as denoted by the two horns of the ram; and this is also the time when Artaxerxes Longimanus gave "the commandment" referred to in the next verse, "to restore and build Jerusalem."

If, then, 490 days of "*the vision*" represent 490 years, it is certain that the whole 2300 days mean just so many years. Well, now just subtract 457, the number of years before Christ to the commencement of the vision, from 2300, and the remainder will be 1843, the year after Christ when "the sanctuary shall be cleansed."

The word "*sanctuary*" sometimes means the whole of the land of Palestine. (see Ps. lxxviii. 54, and 2d Chron. xxxvi. 11—21,) and this is evidently its import in this vision. Attend now to the words of our Savior to his disciples, (Math. xxiv. 15,) "When ye therefore shall see the abomination of *desolation* spoken of by Daniel the prophet stand in the holy place," &c. We have then, the testimony of the Lord Jesus Christ, that the "*transgression of desolation*" was to continue treading the sanctuary and host under foot, at least till the destruction of Jerusalem. Nay, further, he affirmed (Luke xxi. 24,) that "Jerusalem should be trodden down of the Gentiles till the times of the Gentiles should be fulfilled." And this accords precisely with what Gabriel says to Daniel (ix. 27,) "And for the overspreading of *abominations*" (meaning, evidently, the 'daily' desolator and the 'transgression of desolation') "he shall make it desolate even *until the consummation*, and that determined shall be poured upon the desolator." And to determine what is meant by "the consummation," and by that "which is to be poured upon the desolator," we have only to consult and compare the following texts of scripture, Dan. vii. 11, 13, 14, 21, 22, 25, 26; xii. 11, 12; 2d Thess. ii. 8; Rev. xi. 15—18; Jer. xxv. 9—33.

Thus it is evident that the little horn in this vision symbolizes the sovereignty of the Roman empire, and the "daily," means Paganism as swayed by that sovereignty, and the transgression of desolation denotes Papacy, as swayed by the same sovereignty. It is evident also that the sanctuary will be cleansed in A. D. 1843, by the power of the Lord Jesus Christ as he shall then come in the clouds of heaven, to raise the righteous dead, to give reward to them who have feared his name, and to destroy those who have destroyed the earth.

Reader, prepare to meet thy God!

"How long shall Be the Vision?"

Remember that the question is, how long shall be the vision?" not how long shall be a part of it, as our opponents contend. To prove therefore that the 2300 days are literal days, it is incumbent on them to prove a fulfilment of all the events foretold in the vision—that Medo-Persia, which was called "*great*," Grecia which was called "VERY GREAT," and the power denoted by the little horn which was called "EXCEEDING GREAT," all, arose, succeeded each other, and passed away in 2300 *literal days*. If they cannot prove that point, they utterly fail in their position.

If it could be proved that Antiochus Epiphanes defiled the temple, or performed any exploits, which would tally with the 2300 days, as the *vision* was to be of that length, and as such defilement of the temple, or other exploits would not fulfil the *vision*, it would prove nothing. It however CAN NOT be shown that such defilement did continue that length of time. All who have written upon this point, *admit* that they cannot prove from *history* an *exact* fulfillment.

Dowling attempts to show that the 2300 days are only 1150 days, and that the temple was defiled that length of time, but he admits that "*we are not informed by any historian* EXACTLY how many days elapsed between the time when Athenæus stopped the daily sacrifice, and the setting up of Jupiter in the temple." He has *no doubt*, however, that if we *could find* such historian, it would be the exact time; the *nearest* he can come to it, according to his own admission, is 55 days.

Prof. Stuart admits that the 3 1-2 times of Dan. vii. (which he claims was also fulfilled by this event,) cannot be shown to have been fulfilled with any more exactness. Josephus, however, says that the time of this defilement was *just three years*. But Prof. Sturrt only claims to show an *almost exact* fulfilment, and excuses it by saying, "No one can reasonably expect a more exact fulfilment of the time specified." (Hints, p. 90.) And on page 93 he says, "A *little more*, or a *little less*, than 3 1-2 years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness." Thus, according to Prof. S. God, in prophetic time, does not always *aim to tell the truth*.

In the 1290 days of Dan. xii., Prof. S. (see p. 95) thinks is an "exact specification" of the time, and this is the *only place* where he admits that God did speak the *exact* truth, when he has specified time. And the only evidence that there was anything here fulfilled, in literal days, is that "we may naturally conclude" that Antiochus "arrived opposite Jerusalem in the *latter part of May*."

Of the 1335 days of Dan. xii. he only proves their exactness by "*supposing* now that Appolonius captured Jerusalem in the latter part of May, B.C. 168, the 1335 days would expire *about* the middle of February, in the year B. C. 164. The only way that he finds the commencement, is by "assuming that the *terminus a quo* of the 1335 days, is the same as that of the 1290 days," and then he says "no more probable time can be fixed upon for" the death of Antiochus, than "some time in February, B.C.164." p. 97.

The 2300 days Prof. S. applies to the defilement of the temple by Antiochus, and he only shows their commencement by "*counting back*" from Dec. 25th, 195, B. C. which he assmes as their "*terminus ad quem*, and we come to Aug. 5, B. C. 171," p. 101. Here he does not attempt to prove an *exact* fulfilment from any history.

The "70 weeks," which all admit to be so plain, the Professor calls a "*locus vexatissimus*," gives them a hard name and leaves them. p. 105.

The prophetic periods in the Apocalypse, are despatched by the Professor in the same summary manner. Of the "*five months*," Rev. ix. 10, he says, "Of course, a period strictly definite does not appear to be here designated." p. 144. The 42 months of Rev. xi. 2, he commences with "If we *suppose* now that the *former part* of Feb. was the month when war was declared," &c., p. 117. The 42 months of Rev. xiii. 5, he attempts to show fulfilled *exactly*, with "*only* a few days of excess beyond that measure of time." He says, "By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness *could be aimed at?* Enough that only a few days at most can be considered as supernumerary." page 128.

Again he says, "A statistical exactness cannot be reasonably supposed to be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric." p. 130.

Thus we see that the best authorities against us, admit that these periods *cannot* be proved to have been fulfilled in literal days. Those who claim that they were thus exactly fulfilled, are challenged to show the historical evidence of it.

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If 1843 should pass away, and men should not become infidels then, it will not be because our opponents have not done their best to make infidels of them now.

The 9th Chapter of Daniel—an explanation of the 8th.

The vision of the 8th of Daniel is all explained to him, but the *time;* that, is called 2300 days, and then, he is told, "*the sanctuary shall be cleansed.*"

Now there is nothing in this chapter to indicate, before the fulfilment of a part of the vision, whether these three powers would arise and come to an end in 2300 days, or whether those days were a figure of *years*. Daniel therefore says he "was astonished at the vision, but *none understood it*." Why? his ignorance respecting the *time*, must be the *only reason*.

It appears however from the commencement of the 9th chapter, that fifteen years after this vision, he had supposed they were *literal days*, and had been all then fulfilled; for, he says, he understood

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by books—the 25th chapter of Jeremiah—that the seventy years that God would accomplish in the desolations of Jerusalem were then accomplished. Jeremiah was told that at the end of the seventy years God would punish the king of Babylon, and that nation. This was accomplished in that night when Belshazzar was slain, and Darius the Median took the kingdom, Dan. v. 30, 31. That being done, Daniel evidently thought *the* 2300 *days were also expired*, for at the end of those days, the *Sanctuary was to be cleansed*, and we find that he immediately set his "face unto the Lord God, to seek by prayer, and supplications, with fasting, and sackcloth, and ashes;" and he prayed for what? why, for the very thing that God said he would do at the end of the 2300 days—*the cleansing of the sanctuary*. He said (verse 17) "Now therefore O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy SANCTUARY *that is desolate*, for the Lord's sake."

God saw that he had misapplied the days, and therefore at the *beginning* of his supplication, an *angel* was sent *swiftly*, to set him right—even *the angel* Gabriel, that he says he *had seen* IN THE VISION, at the beginning. He *informed* Daniel, and talked with him, and told him that he had now *come forth to give him skill and* UNDERSTANDING; and he says "*I am come to* SHOW thee, for thou art greatly beloved; therefore, *understand the matter and consider* THE VISION." The information that he then gave Daniel, could not but convince him that he had been laboring under a mistake *as to the time*, and that *the vision* could not be fulfilled in 2300 literal days; for said he, "*seventy sevens* are *cut off*" (for so *all* our Hebrew scholars admit the original reads, and there is nothing from which to cut the seventy sevens, but from the 2300 days) "upon thy people" &c, "and to anoint the Most Holy." All *admit* that these *seventy sevens* reach down to A. D. 33—the year that Christ was crucified; and as they were cut off from the 2300 days, they must be *sevens* of just such periods of time as those days symbolized. If therefore those *sevens* were *sevens* of *years*, as they are *proved* by the result, and are *admitted to be*, then the *days* from which they were *cut off*, were symbols of *years* and must end in 1843.

After the angel had informed Daniel what was to be done in the *seventy weeks* which were *cut off*, he then glances over the remaining days which were not cut off; and informs him that Jerusalem is to be destroyed, and that "for the overspreading of abominations, he (the little horn) shall make it desolate, even until the consummation, and that determined" (see Jer. xxv: that Daniel had been considering) "shall be poured upon the desolate." At that time Jeremiah in this chapter informs us, that all the nations that had fought against that city, should be destroyed, and "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. xxv. 33. According to the explanation therefore of the angel, the "SANCTUARY" could not be *cleansed* until the CONSUMMATION.

Mr. Colver's Lectures—Important Admissions.

We have listened with great pleasure to these lectures thus far, and believe that they cannot but be productive of good. He admits

1. That he does not know but Christ will come in 1843.

2. That if the 2300 days are symbols of years, that they will end in 1843, and that then the world will end, unless it can be shown that it is some other event which is then to take place, and he does not see how that can be done.

3. That the great body of our standard Protestant commentators have understood the 2300 days as so many years.

4. That in order for him to prove his case, it will be as necessary for him to *show their fulfillment in literal days*, as it would be for him to produce a tally with the same figures as those on the tag of his trunk, in order for him to get such trunk from the Rail Road Depot.

5. That he *cannot* prove that they were fulfilled in the *exact literal days*, but can only show it so near, that he can *guess* it was so fulfilled, and

6. He only attempted to show a fulfilment of the little horn in Antiochus, by the testimony of a *Jew* an *Infidel*, a *Roman Catholic* and *guess-work*, all of whom but the *last* died before the "time of the end," to which time the words were 'closed up and sealed,' so that they could know nothing about it, and in opposition, to what he acknowledged to be the prevailing opinions of the standard commentators of the PROTESTANT CHURCH.

With such admissions, the remarks that he made upon the question, could not in any respect injure the cause against which he is warring.

There appears to be a general impression, that such reasoning will not prove that Christ *will not come* in 1843; and that is the proof that is required to calm the minds of those who are conscious that they are unprepared for the event. We hope he may be inclined to repeat his course of lectures.

His wisdom was strikingly displayed in avoiding all those texts and questions where he anticipated the most difficulty. For instance, he was *very careful* to say nothing about *Daniel's standing in his lot*, at the death of Antiochus! Nor how at that time was fulfilled the RESURRECTION from the dead recorded in Dan. xii. 2!! Neither did he show how the wicked could not understand the death of Antiochus, as well as the pious!!

He also was very careful not to explain how the king of the north came against Antiochus like a whirlwind, in Dan. xi. 40, as he had admitted Syria was the king of the north, and that Antiochus was king of Syria. *Did Antiochus come against himself?*

Those and similar other points would have afforded him a fine field to have exercised his ingenuity, in avoiding the necessary conclusions.

When he asserts that Mr. Miller applies the little horn of Daniel 8th to Bonaparte, he is requested to point to the page of such application. If he has read the book so often as he says, he must be blessed with a poor memory, or else, know that *no such application* is made.

He is also requested to inform us whether a *straight back* and a *straight nose*, are the only qualifications to constitute a *holy* priest, and if his assertion is correct, that moral character was not implied by the term *holy*.

In the last lecture of the course, Mr. Colver felt constrained to notice the above points to which we called his attention, but how? Having claimed that the Bible means just what it says, and that therefore *days* are simply *days*; to get *around* the above points, says he, "the Bible is *exceedingly figurative*." Thus when it suits his purpose, he can make the Bible read as he pleases.

The Seventy Weeks.

Some contend that the seventy weeks are weeks of *years*, and therefore have no reference to the 2300 days. They claim that the original says nothing about *days*, but is *seventy sevens*. Therefore, say they, "the key does not fit the lock."

We admit that there is nothing said about *days*, at this time by the angel, neither is there anything said about *years*. The Hebrew is *seventy heptades*, or seventy sevens. Now a "seven" among the Jews, when applied to time, signified a *week*; and they had their weeks of years, and also weeks of days. It is therefore correctly rendered "seventy weeks." The question, then, is, are they weeks of years, or weeks of days? The angel told Daniel that he had come to make him *understand the vision;* and he could give him no understanding of the vision, unless the 70 weeks were weeks of just such periods of time as were denoted in the vision. If therefore, the 2300 days were simply days, the seventy weeks were weeks of days; but if they are 2300 years, then the seventy weeks are weeks of years. The key, therefore, not only fits the lock, but unlocks it.

Prophetic Time.

We fully adopt the rule laid down by Prof. Stuart in his "Hints," p. 68, that "every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, primary, and literal sense, unless *good reasons* can be given why it should be tropically understood." By this rule, a *day*, in scripture, always denotes a *day*, and a *year* a *year*, unless such *good reason* can be given. If therefore we find that a series of events *were not*, and *could not* have been fulfilled in the *literal days* specified, we have *good reason* to prove that they are to be *tropically* understood. The question then arises, What is a day ever used in the Bible as a type of? On turning to Num. xiv. 34, and Ezek. iv. 5, 6, we find that a day, is used as a type of a year. Therefore, when we are, from the necessity of the case, obliged to understand the days tropically, we know that if they are a *type*, they are a type of *years*.

When any prophecy is given in plain and obvious language, we generally find that the time is literal time. But when all the events of the vision are foretold, under *types* and *symbols*, like the visions of Daniel, and it can be shown that they cannot have been fulfilled in literal *days*, we know that the time, as well as the events, must also have been given by a *type*, and we accordingly interpret it by the *Bible rule* for all such cases.

The Little Horn.—Great stress is laid by our opponents upon the fact, that Rollin applies the "little horn" to Antiochus Epiphanes. Rollin applies all the other portions of this vision correctly, and why should he misapply the "little horn?"—Rollin was not a disinterested witness. He was a "*Roman Catholic*," and they have always endeavored to escape the conclusion, that this little horn was the PAPAL ANTICHRIST; and therefore they have always applied it to Antiochus.

Those therefore who thus apply it, go against the interpretation of the *whole Protestant church*, and unite with the Catholics in such interpretation!—Reader, consider on what ground you stand.

☞ MR. COLVER, in his lecture last night, stated that "many were made crazy by the preaching of the coming of Christ, and had been carried to our insane hospitals." He is hereby called upon to acknowledge that such is not the fact, or to give the names and residences of the persons thus affected.

We have the name and residence of an individual, who has been restored to reason by this doctrine, which we will make public, when the name of one can be given, who has been affected the reverse.

Mr. C. also stated that the 9th chap. of Daniel was an explanation of the 7th. Daniel says he saw the angel Gabriel that he had seen in *the vision*. Daniel does not say he saw him in the 7th; and the only vision in which he was seen was in the vision of the 8th chapter. That, therefore, must have been the vision, of which the 9th was an explanation.

REMEMBER, That Professor Stuart *admits* that he does not know but that Christ will come in 1843. Mr Colver who is trying to follow in his footsteps, also *admits* the same.

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"Who shall decide when Doctors Disagree?"

Our opponents often fall back with dignity, upon their boasted wisdom, and their extensive erudition, which they seem to think should be satisfactory to all, so that their mere opinion should decide any controverted point.

It is, however, trusting to such umpires, that has so tossed us upon the ocean of uncertainty; for there is no opinion, or sect, or creed, in the religious community, but can point to some great man, some lofty intellect, and comprehensive mind, whose talents and learning render them the champions of their cause.

Around such their followers cling and cluster, and as they progress, those under different leaders separate more widely, instead of approximating to a knowledge of the truth. And they would continue to separate, unless they break away from the teachings of men, and take the word of God for their only guide.

It is now generally supposed, that the doctrine of the Second Advent cannot be true, because the learned are arrayed against it. If, however, the truth of the doctrine depended upon the sanction of the learned, it would yet stand, for the learned have never been so united on any subject, as they have in the interpretation of a prophetic day for a year. Professor Stuart says in his "Hints on Prophecy," page 77, "*It is a singular fact, that* THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general*, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM.

The learned Joseph Wolfe, a converted Jew, who is one of the most finished Hebrew scholars in the world, agrees with Mr. Miller in the interpretation of prophetic time, and is teaching the end of the world in 2300 years from the commencement of the 70 weeks.

Let it therefore be distinctly remembered, that those who adopt the conclusions of Stuart, Dowling, and others, are going in direct opposition to the fixed and settled principles of interpretation, of all our standard commentators.

As a specimen of the boasted wisdom of those who thus reject all past commentators, we quote the following from the "Biblical Repository," of 1835. page 62. It is from an article entitled, "Designations of time in the Prophecies," by M. Stuart. It is a striking illustration of the manner in which those who are so much wiser than our fathers, look down upon their opinions, and look up upon their own.

"In England, and in this country, it has not been the case, that many writers have engaged in the interpretation of the prophetic books of Daniel and the Revelation, who were or are in high repute for skill in the sacred languages, and especially in exegetical criticism. Not a few have written upon these books, or at least on the Apocalypse, who could not even compare the New Testament diction with the original of the Old Testament. How is it possible, now that a book invested so intirely with a Hebrew costume as that of the Apocalypse, should be interpreted to any good purpose, without an accurate knowledge of the Hebrew prophets themselves?

I assume to myself very little, in respect to this knowledge. *I have daily mortifying experience how small it is*, compared with what it ought to be. But *I have studied* the original books of prophecy long enough to know, that nothing but a good knowledge of them can avail us in the interpretation of the Revelation. I have studied prophecy in the Old and New Testaments long enough to *doubt* of the "Sacred Calendars" of Prophecy, which are now so often proffered to the English and American public. I can find support for them neither in the principles of philology, nor in the facts of history; and why should we trust to imagination and conjecture?

The reader will apologize for me, I hope, when I seem to speak in the way of direct assertion, where *matter of opinion* might be otherwise expressed."

An Admission.

"I see many, and some very sensible persons too, greatly agitated about the end of the world, which so many predict at the present day is to come in the spring of 1843. *I do not say, it will not;* FOR I DO NOT KNOW THIS." M. Stuart.

Here is an admission that comes from one who has exerted the mightiest engines of his giant mind to disprove that point, and after all, to what do his labors amount? *Why that he does not know that it will not be so.* He does not know but the united opinions, of all the best, and most learned expositors of the prophetic time which have existed in the protestant church, may after all be right. He KNOWS *nothing to the contrary.*

How humiliating must be such a confession; and how unsatisfactory must be such an admission, to those who are sensible of the danger they are in, unless it can be proved that the event *cannot* then take place. And yet what multitudes are risking their souls for eternity, upon the conclusions of men, who are forced to admit that they know of nothing, why the consummation of all things may not be in 1843.

"**The Wrath of Man** shall praise thee, and the remainder of wrath shall he restrain," says the Psalmist. This was never more true than at the present day, as is exhibited in the foolish and wicked displays of malice against the coming of Christ, on the part of an opposing and gainsaying world. It is almost impossible for any to allude to the question, but some good will result from it; for, the more publicity is given these truths, the more will be induced to investigate them, and thereby embrace them.

During the meetings in Newark, N. J. the "New York Herald" gave quite full reports of the principal discourses, which, though reported not just as we could wish, were nevertheless, circulated among the fifty thousand readers of that paper, a great proportion of whom would not be likely to gain the same amount of truth on this subject from any other source. The sober, serious, and reflecting, to whom the truth thus comes, although in connection with ridiculous absurdities, cannot but see from such reports—stripped of the gargabe for which honest minds make allowance in such prints—that the doctrine rests upon a "thus saith the Lord" for its authority; and that it is thus sustained in no ordinary degree. The discovering of this fact by such minds, cannot fail to result in an investigation which would otherwise be unhoped for.

In connection with these reports, was also printed in the Herald a report of Dr. Brownlee's discourse against this doctrine, so that with our strong points, were also presented the weakness of our opponents.

We are under great obligations to those who have written and preached against us; for, although those who were desirous of being convinced that the day of the Lord is not at hand, would be, and have been confirmed in their security by such reasoning, yet such as require a *reason* in support of any position, have felt less confidence in their own belief, from the total want of all sound logic in such reasoners. The way has thus been unconsciously prepared to a large extent, so that when the truth has been after presented, it has been received into pure and honest hearts with joy, by such as *love* their Lord's appearing.

Even the foolish and contemptible newspaper squibs, the authors of which verily believe that they have displayed a degree of wit, and fertility of imagination, sufficient to eclipse a Sterne or Swift, are circulated far and wide, and cause many to doubt the safety of that position which is obliged to resort to such weapons of defence, and which denotes a want of any sound and logical argument on the part of those who wield them!

Our opponents therefore, often, when they are making themselves the most merry at our expense, are sowing the seeds of truth which will yet result in a bountiful harvest. Verily the wrath of man shall praise the Lord and the remainder of wrath will he restrain.

Review of the "Time of the End uncertain."

The December number of the "National Preacher," contains a Sermon, entitled, "The time of the End uncertain," by Rev. O. E. Daggett, pastor of the South Congregational church, Hartford, Ct. The object of this discourse appears to be, to prove that we can never know with any certainty, the *time* of the Second Advent; and therefore, that no confidence can be placed in any of the evidence upon which the near approach of that event is predicated. It is singular that while a centuary ago, the whole Protestant church were endeavoring to acquire all the light possible upon the prophecies of Daniel and John, yet, now, the same church are equally anxious to throw darkness upon those prophecies.

The discourse under review has for its text, Acts. i. 6, 7. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power."

It is ably written, and, as far as we can discover, contains none of the bitterness, which too often characterises the writings of our opponents.

The author does not discuss the questions of a temporal millennium, the return of the Jews, &c, &c, or attempt any exposition of the prophecies in opposition to the views of the believers of the Second Advent. Of the *time* of that event he says, "I am not to show that it will not take place at any particular time, whether in the next century, or next spring, or to-morrow; but only that *we do not know when.*" P. 266. As he has confined himself to *that question*, and does not attempt to show that it will not take place at any particular time, it follows, that there can be nothing in this argument, but what will be equally valid the day before the Advent—however near, or distant in the future, that day may be—as it was the day it was written.

If his position is correct, that we cannot know when the *time* of the Advent will be, it will follow, that the present movement in expectation of that event may end in disappointment. We will therefore, briefly, first examine the arguments by which that position is sustained, believing that we may know the time of that event.

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He admits that "it may be possible to know something of its approach," that "there may be reasons for expecting it within one, or two centuries;" and that "for aught they know, it may come a month after the present." With these admissions, for aught that can be proved to the contrary, the adherents of Mr. Miller *may be* perfectly right in their expositions of prophecy, with the exception of an absolute knowledge of the fact.

"That it is not for us to fore-know the time when this dispensation will end, or Christ's glorious reign on earth will begin," he argues—

1. "*From the analogy to be found in other great events under the government of God, and especially the event of death.*"

He says, "If it be found that in administering his government over this world, God has often revealed the certainty of great events, yet commonly concealed their dates, we would properly expect to find the same thing true as to the most signal deliverances of his people, or judgments against his enemies, yet to be experienced. Turn, then, to these two classes of events already recorded." p. 267.

To this we agree; and would also add, that if it be found that the dates of great events *have often been revealed*, "we would properly expect to find the same thing true as to" future events. We are therefore willing to abide in the decision of this question, by "the analogy found in other great events in the government of God." The first event to which our attention is called, is that of the flood; an event, of which our Savior said, "thus shall it be in the day when the Son of Man is revealed." We are willing to rest the question on the analogy to be found in this event alone. Mr. D. admits that "God revealed to Noah his purpose to deluge the earth, and to save him only with his family, from among mankind; and with this announcement, the patriarch received minute directions for the building of the ark." The precise time he thinks was not revealed to Noah; or if we suppose it was, that it does not appear to have been made known to others.

He says "some understand Gen. vi. 3, 'his days shall be an hundred and twenty years,' of the interval predicted to the flood;" "and adds, but how could that be possible, when Noah's three sons were living, and probably married at the time of the prediction, yet were born after he was five hundred years old, and therefore were not over one hundred years old at the flood which was in his six hundredth year?" That such was the case when the command was given to build the ark as recorded in Gen. vi. 14, is evident; but it is not so clear, that the prediction in Gen. vi. 3, was not given that length of time before the flood. In the connection as it there stands, there is no reference in the whole paragraph to the children of Noah. With the 9th verse of Gen. 6th, evidently begins a new paragraph, and which seems to have no connection with the preceeding one, and bears the impress of being a more full prediction of the same event, and given at a subsequent period of time, when it had pleased God to reveal his plans and purposes to Noah more fully. In the 5th chapter is "the book of the generations of Adam" and his geneology is continued till the time is brought to the sons of Noah, independently of the history of other events. When the record of that geneology is completed, down to the time of the flood, then Moses begins the sixth chapter, with, "When men began to multiply," &c., "and God saw that the wickedness of man was great." If therefore men began to multiply on the face of the earth, and God saw that the wickedness of man was great in it before the birth of Noah's sons, it may then also follow that the prediction in the 3d verse, being in the same connection with the record of the other facts, was also made prior to their birth. We are satisfied that it is so to be understood; and thus all difficulty is removed, and the "infidel cavil" is equally set aside, as with the other interpretation.

The other view of this passage, that "refers it to the reduced age of mankind," is encompassed with still greater obstacles; for it cannot be shown to have been thus applicable. Individuals can be referred to, whose age was about, or was precisely 120 years, but it does not appear from the Bible—and that is the only authentic authority we have on this point—that it was ever the average length of the age of man. We find that for a long time after this prediction was made, the age of man was extended far beyond this limit. Shem attained the age of 600 years: Arphaxed lived 438; Salah lived 433; Eber lived 464; Peleg lived 239; Rew lived 239; Serug lived 230; Nahor 148; Terah lived 205; Abraham lived 175; Isaac lived 180; Jacob lived 147; Joseph lived 110; Moses was 120 when he died, and Joshua was 110. Thus it appears that for about 1000 years after this prediction was made, the great majority, of whose age we have any knowledge, attained a much greater longevity. After the flood, the age of man appears to have gradually decreased, until it reached the limit of three score years and ten. There appears to have been no sudden cutting short of the age of man, from 900 to 120 years, as we should expect to find, if this prediction could have had such an application. Nor, as we should also expect, do we find any period when this was the usual limit of man's life. From these considerations we can see no propriety in applying this prediction to the reduced age of man; while the evidence to our mind is clear, that it denoted the time that elapsed from the prediction to the flood.

If such is the case, the "*analogy*" that is to be found in the event of the flood, is most striking. Thus, 1st. we find that at one time God only revealed the time when he would destroy the world, without revealing the manner.

2. Afterwards the manner of that destruction is given, with a more full revelation of the event.

3. As the time draws nigh, and there are but seven days to the flood, the very day of the event is given.

4. Every individual soul, that is saved, is looking for the event at the very time, otherwise they would not have gone into the ark, and been saved.

5. Many who perished had an opportunity to know that God had purposed to drown the world; for if Noah did not reveal the time, the ark itself must have preached to them; and it is in vain to suppose that they were ignorant of Noah's expectations: therefore every plank that was added to the ark was an admonition, that the time of its completion was drawing nigh; and when it was completed, and ready for the reception of its inmates, they then might know that no longer delay was necessary for the accomplishment of God's purpose.

We should therefore expect in the second destruction of the world, that God would not reveal at any one time the whole of his purpose, respecting the time and manner of its accomplishment; but that it would be revealed a little here, and a little there—in one place the time, and in another the manner—in language so plain, that the way faring man, though a fool. need not err therein; and yet, not in language so direct, and explicit, but that those disposed to doubt, might have an abundance of plausible reasons on which to predicate it. Even the time itself, we should expect from the analogy, would be given in such a manner, that it might be contended with some show of reason not to denote the duration of time, but only the defilement of the temple by Antiochus; as the prediction of the time to the flood is also applied to the reduced age of mankind. We should also expect that as the time of the event drew nigh, that all who would be saved would have a more clear conception of the great event; and when the time had about expired, would all be in the attitude of expectation of the event; even the day itself might be known *seven days* previous. On the other hand, we should also expect, that those who will perish, would, many of them, have an opportunity to acquaint themselves with the time and manner of the end, but would none of them believe in the reality of it—would know not until the door of mercy is closed—in other words, that the wicked would do wickedly, and none of the wicked would understand, but that the wise, who are to shine as the brightness of the firmanent, would all understand.

From the "*analogy*," we should expect all this. And even if the prediction in Gen. vi. 3, was not a prediction of the time to the flood, the analogy would teach us, that it would not come as a thief in the night upon any of those who escape the sad catastrophe, for as the building of the ark was a warning to the old world, so when are seen the signs predicted by our Savior, *we may know that it is near*, EVEN AT THE DOORS. The "*analogy*," therefore, in this event, is most clear and satisfactory.

The second event alluded to is the destruction of Sodom and Gomorrah. Here he says, "The hour was not foretold; and we know not how much time elapsed between the first announcement, and the visit of the two angels, which was the evening before they hasted away Lot." p. 267.

Here again we find, that all who were saved, were apprised of the event a sufficient time previous, to enable them to escape; and also to warn some of those who perished, unto whom Lot seemed as one that mocked. The "*analogy*" would therefore teach us that before Christ comes, all the truly righteous will be apprised of the fact; and know that it is so near, that they must be "up," "for the Lord will destroy this city," and yet they may not know the very "*hour*," until God takes them by the hand to save them. We also learn by this, that some of the finally impenitent will be faithfully warned, but that they will look upon those who warn them as misguided fanatics, and men "that mock." As it was in the day of this event, so our Savior assures us "it will be in the day when the Son of man is revealed."

"Again," he says, "when the descendants of Jacob were to endure a cruel bondage in Egypt, they were not told when it would begin, nor how long it would continue, for that servitude lay between the death of Joseph and their departure under Moses, about 144 years, and was therefore only a part of the time indicated in the prediction to Abraham, and other passages; while yet the prediction gave them a right to expect deliverance; and the time of

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the event was revealed to them by its accomplishment." p. 267

In this case it was predicted that the seed of Abraham should be a stranger, in a land not theirs, 400 years; and afterward they should come out with great substance. This, with Abraham's own sojourn, made 430 years. The children of Israel therefore, could, at any time during their captivity in Egypt, have calculated the time of its termination, by adding 400 years to the time when the seed of Abraham began to be afflicted in a strange land. We also find that "at the end of the 430 years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt." Ex. xii. 41.

Notwithstanding it is so clear, that the time was revealed before their captivity in Egypt commenced, yet it is also evident that the predicted period had nearly elapsed before the children of Israel *were aware* of its near completion; and *before* its end, they did *understand*, and made all necessary arrangements for securing the "great substance," that it was predicted they should carry out.

There was also a fine opportunity for any who felt disposed to cavil respecting the time; as they might with much show of reason, have contended, that the 400 years were to be dated from the time that Jacob and all his children removed to Egypt; or it would have been plausible to have contended that it was to be dated from the time that "another king arose that knew not Joseph, and who evil entreated them,—the same as many now contend, that the rise of Popery should not be dated from the commencement of its power, but only from the time it became quite formidable, or from the zenith of its power.

The "*analogy*" in this case would therefore lead us to expect, that the period which is to elapse before the end of the world would be a matter of prophecy—a definite prophetic period—but that it would not be fully understood until *about the time of its termination*, that there might be a question from what particular epoch it was to be dated; but that as the period drew near its termination, the time of the end would be more clearly understood, and at its termination those who are delivered would be all expecting immediate deliverance; nor would those not delivered be all ignorant that such was an expected event. There is also in this case a most striking "*analogy*."

Again he says, "When at length they began their march through the wilderness, they could not learn how long it was to continue; and in the same ignorance they remained probably *not far from two years*, till by their murmurings, they both incurred and learned the measure of their wanderings." p. 267.

If there is any "*analogy*" between their knowledge of the end of their wanderings, and our knowledge of the Advent of Christ, then surely, those who are delivered may have a definite knowledge of "the time of the end" of our wanderings during the last 38 years of their continuance.

In all these events, the time of their fulfillment appears to have been "closed up and sealed," till about "the time of their end," when the time of the end was more clearly seen, and expected by those delivered. He says "their captivities were of unknown dates, so far as I have observed, with the exception of the 70 years in Babylon." pp. 267-8. There however appears to have been an expectation of deliverance just immediately before their termination, and the "*analogy*" of the 70 years, certainly indicates a like predicted period to the end of time.

He says, "The promise of a Redeemer we trace back to the very scene of the first transgression; but nearly fifty recorded generations, more than a hundred such as we reckon now, or about 3500 years, followed the transgressors before the time of his first coming could even be conjectured." p. 268. This is all very true, and yet we find that for 457 years previous to his coming, the very year of his death was a matter of prophecy. The "*analogy*" of this event would teach us, that although ages might roll away, and man be ignorant of "the time of the end," yet before the event itself takes place, the seal would be broken, so that the wise, who are to shine as the brightness of the firmament, may understand.

As in all the events to which we have alluded, the time has been revealed, for either a longer or shorter period before its completion, so "we would expect a similar procedure as to the end of the present dispensation of the world."

The last "*analogy*" to which we are referred is the "analogy" "found in the event of death." He says "of all the events that can befall mankind, none is more certain than this, if the world continues as it has been; yet nothing is more uncertain as to its date."

Here again the "*analogy*" is not unfavorable to the supposition that we shall have some knowledge of the time of the end.

It is true, that death sometimes overtakes its victim, without a moment's warning; but this is not usually the case; if it were, the "*analogy*" would be against us. Death, however, in its approach usually *admonishes* us of the fact. During our whole existence, unless we are of those who will be changed at Christ's coming, death stands before us as a certain event, which we know not how far it may be from us. As we approach the verge of life, sickness and pains, and disease, admonish us, that there is a probability that death is very near us. As our disease gains the mastery over us, and hope of life vanishes, we know that the time has come when we must shortly die; and soon we are informed that we have not a day or hour to live, and then we close our eyes, and all earthly scenes fade forever from our mortal sight.

The "*analogy*" therefore to be found in the event of *death* would teach us, that while the end of time is far in the future, we should only be enabled to know that it is a certain event which will one day, we know not how soon, overtake the world: but as the event draws nigh, evidence would be exhibited which would convince us of the probability of its being near; then would be seen the signs by which *we might know that it was nigh even at the doors;* and then we might realize that time had nearly reached its fartherest limit.

Thus "*from the analogy to be found in other great events under the government of God, and especially the event of death*" we argue that "the wise shall understand;" and that the righteous will not be "in darkness that that day should overtake them as a thief." We also argue, that all who are thus overtaken, will be in the condition of those who would not heed the warning of Noah and Lot—who despised, and wondered, and perished.

To be continued.

Letter from Rev. N. Colver.

To the Editor of the "Signs of the Times."

DEAR SIR:—As you have called upon me in your last number for an instance of insanity occasioned by Millerism, I send you the following, with reference to my informer, and I do so with his permission.

Mrs. Samuel Stone of Groton, was made insane at a Miller meeting in Littleton, in the fore part of October last. The wife of my informant, Mr. Isaac N. Stone, took care of her until her insanity terminated in death. You will therefore learn the facts in the case if you wish them, by calling upon Mr. Isaac N. Stone of Harvard, I shall surely have no objection to being corrected if I have been wrongly informed. Will you be so good as to publish the above.

Yours respectfully, NATH'L. COLVER.

28 Lagrange Place, Boston, Dec. 22. 1842.

The above is thus far only based upon hearsay testimony. That a person predisposed to insanity, might become insane under any circumstances, we do not dispute; and instances of insanity can be shown by the reports of our Insane Hospitals, that have occurred under every variety of circumstances. We therefore again call for the *proof* that the preaching of the immediate coming of Christ has been signalized in any place, as a cause of insanity. This is the same old charge that has always been brought against the preaching of the gospel, and we can give the names of ten, who have been made insane from ordinary religious causes, for every one that can be *proved* to be so made from the preaching of this glorious doctrine.

We give the following instance of recovery from insanity, by the preaching of the immediate coming of Christ.

This certifies that my mother was insane and under the care of Dr. N. Butler at the Insane Hospital at Pepperell. The doctrine of the immediate coming of Christ was found to be so agreeable to her, that Dr. Butler *recommended* that I should keep that subject before her mind. The result was most happy, and she is now fully restored to her reason. GEO. A REED.

Hartford, Dec. 23d, 1842.

Sneering at Prayer.

In Mr. Colver's last lecture, he stated that men did not embrace this doctrine by the exercise of their REASON, but that they PRAYED themselves into it, [cheering]; and that two ministers in this city had acknowledged that they came into the belief by PRAYING.

Bless the Lord, there is a God in heaven that can hear and answer prayer! Daniel came into the same belief by the same means; and he blessed the Lord that "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

This *sneer at prayer* accounts for the position which the gentleman occupies on this question; and we doubt whether there can be found a despiser of prayer, but what occupies the same position. We hope he may be induced to follow Daniel's example, for no man can be enlightened by any other means, as God has said that he will be inquired of.

Bro. D. Brown, of Fort Ann, N. Y., who has been extensively known in different sections of the country, and in different States, as a minister of the gospel, writes us that he has embraced our views of the Second Advent, which he believes will be in 1843.

He writes us that he has so extensively preached the doctrine of 1000 years peace and safety before the coming of Christ, that he is anxious his change of views may be as generally known, that it may counteract as far as possible, the past errors he has promulgated, and which he says he now looks upon as destructive in a high degree.

We would like to give the whole of his communication, in which he gives the operations of his mind in coming to this question, and which would interest our readers; but its length, with the crowded state of our columns, will prevent us.

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"The Midnight Cry."

This is the title of a new paper, as before noticed, which I have been publishing *daily* in New-York, for the last month. It is now complete in 26 Nos. half the size of the *Signs of the Times*. My object in publishing it, was, to set before the people in New-York and vicinity, the doctrine of the Second Advent, in a cheap and popular form, to meet the almost universal enquiry on the subject. The best articles have been selected from Bro. Miller's works, containing *first principles*, including eleven of his best lectures on Daniel and John, his chronology &c., with a large amount of original matter from Bro. Litch, and others, all of which is peculiarly adapted to instruct enquirers on the subject, of the *nature* and the *time* of the Second Advent. There are several thousand complete setts now on hand, which can be obtained at 36, Park Row, New-York,—14, Devonshire st., Boston, Ms., by addressing J. V. Himes; or at 67, South Second st., Philadelphia, by addressing Orrin Rogers.

TERMS.

For 2 setts, by mail or otherwise,	$1 00
" 5 " " "	2 00
" 26 " " "	10 00

For miscellaneous, or odd number, $1 25 per hundred. If 200 or more are taken, $1 00 per hundred.

As we have been obliged to make a large advance of cash for these publications, it will be expected that the *cash will accompany* orders for them, as above. Those who wish to *spread* the doctrine, or send to their friends abroad, now have the opportunity to do it, by this most *cheap*, popular form.

J. V. Himes.

Boston, Dec. 18, 1842.

Close of the Year 1842.

It is just at hand. All good Second Advent believers should have their financial affairs settled up. We ought, if in our power, to "Owe no man anything."

As a steward of my "Lord's goods," I wish to make a wise, and faithful appropriation of all that are in my hands. First, I wish to meet all the just claims of my creditors, that the glorious cause I advocate be not disgraced. Then what I have remaining, if anything, to scatter it abroad, while now there is a chance to do good. In order to this, I now call *once for all*, upon *all my agents*, for the *Signs of the Times*, and *Second Advent publications*, to make an immediate settlement. Of this I doubt not, every one will see the propriety, and even necessity, if I am to continue to carry forward my department of the work. Agents for this paper, and other publications, now have several thousand dollars in their hands in *small sums*, which they can very easy pay over, if they will set themselves about the work; but which I cannot raise, (being without capital,) on any resources, except from agents, who have what little I possess, in their hands. Let *each one*, then, on reading this, make it his business, to see how much money he has, *now due* to me, and remit by mail, without delay, after deducting the commission. Then let them take account of what publications they have on hand, and select such portion as they may wish to retain, at 25 per cent discount, and send the cash, with the remainder, to J. V. Himes, 14 Devonshire street, Boston, Ms.

What business I do hereafter, I must do on the *cash principle*. If I have anything to *give* or *distribute*, I shall then know what I have, and can make the best appropriations. Brethren must see the propriety of this measure, and relieve me at once by promptly complying with my earnest request.

Boston, Dec. 1842. J. V. Himes.

Lectures in Utica, N. Y.

☞Messrs. Miller and Himes will commence a course of Lectures on the Second Coming of Christ, in Utica, N York, Jan. 10, 1843. Brethren in that vicinity will give notice accordingly.

Great Jubilee at Groton.

There will be a Second Advent Conference at Groton, Mass., to commence the 29th of Dec. Let all those who love the glorious appearing of our Savior Jesus Christ come up. The earth is the Lord's. Freely we have received, and freely give.

In belief of Christ's speedy coming,

Charles Rumsdale, Nashua, N. H.
Quincy Eaton, Weare, "
Frederick Bendon, Milford, "
Josiah Spaulding, New Ipswich, "
Amos Scripture, Mason Village, "
Luther Bantell, Groton, "
Henry A. Bancroft, Groton, "

Groton, Dec. 17, 1842.

Syria. Advices to the 7th of November, speaks of serious disturbances in Lebanon. It is stated that the joined forces of the Druses and Maronites, after a sanguinary conflict completely routed the Albanian mercenaries of the Porte at Beshare. It is said to have been caused by an attempt of the Turks to disarm the Maronites.

Timely Hints.

"Be ye also READY, for in such an hour as ye think not, the Son of Man COMETH."

"But as the days of Noah were, so shall also the COMING of the Son of Man be; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, knew not until the flood came and took them all away. SO shall also the COMING of the Son of Man BE—Matt. xxiv. 37, 38, 39, 44.

Reader, *who* knew not that the flood was coming? Those who PERISHED IN THE FLOOD. Those who were saved, took warning and entered the ark. So you may enter the ark, NOW.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

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18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.
20, " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Marriage Supper of the Lamb; together with Daniel's Visions harmonized and explained. By N. Hervey. 12 1-2 cts.

This Library will be enlarged from time to time, by the addition of new works.

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No. 67 South Second Street, Philadelphia. Address Orrin Rogers.

Any person wishing to obtain Books, Charts, or Publications, can obtain them at either of the above depositories. For list of publications, see advertisements. J. V. HIMES.

Boston, Dec. 7, 1842.

Notice to Agents.

Bro. Wm. H. Peyton will shortly make a collecting tour, and will visit those with whom we have unsettled accounts.

New Work.

"The Marriage Supper of the Lamb, together with Daniel's Visions Harmonized and Explained: By Rev. N. Hervey." For sale at this office, No. 14, Devonshire st.

Letters

Received up to Dec. 24, 1842. Middletown, Ct. Scottsville, Ala. Reynoldsburg, Frank. co. O. Schagticoke, N H. Shutesbury, Ms. Eastport, Me. Moodus, Ct Ware Ms. West Springfield, Ms. Edwardsburg, Mich. Walworth, N. Y. West Stafford, Ct. S. Sandwich, Ms. Princeton, Ms. Brooklyn, N. Y. Charleston, Me. Leominster, Ms. Hartford, Ct. Palmyra, Me. Flag-Creek, Cook co. Ms. Andover, O. Highgate, Vt. Pleasant Valley, N. Y. Ray's Hill, Pa.

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Signs of the Times

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THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, JANUARY 4, 1843.

Appeal in behalf of Canada.

DEAR BRETHREN—"The coming of the Lord draweth nigh." Our time is short, and what we do, must be done "quickly." We learn from Bro. H. B. Skinner, who has just returned from a two months' tour in Canada, and likewise from Bro. C. Green, who has labored somewhat in that country, that the cause of the second coming of Christ at hand is *onward*. The excitement is very great, and a subject of almost universal discourse, both among foes and friends. The Protestant Methodists, as also the Freewill Baptists, both of the clergy and laity, very generally believe and teach the doctrine.

The French Catholics are also expecting the coming of the Savior near, to a very great extent; three *Jesuit Priests*, missionaries from France, held some time last spring a series of meetings at Point Le Mule, and publicly advocated the sentiment. Within a few weeks one of the Wesleyan missionaries, viz. Rev. R. T. Hutchinson, has come out in defence of the truth, and has already began to lecture. The calls for lectures are very abundant, and we find little or no difficulty in getting access to the people; the chapels of the different denominations are thrown open, and the Advent brethren are made welcome; it is nothing uncommon for friends to travel 40 or 50 miles to secure the services of a lecturer, so anxious are the people to hear. And what is best of all, God has given sanction to the truth by the abundant outpouring of his Spirit, in the salvation of hundreds of perishing sinners. But in the midst of our encouragements, we are not without our difficulties, and in some instances we find a combination of opposing influences. All manner of evil is said of us both in public and in private. The Canadian newspapers contain frequent articles in opposition to our views and proceedings; several ministers have entered the lists and published reviews of our doctrine, and though we find these productions as usual, full of sophistry, yet the opiate is swallowed by many, and we find ourselves without any medium of communication, through which we can disabuse the public mind. As it regards our American publications, the duties are so high that they cannot well be introduced into the country, and even if they are forwarded, there is not one chance in ten that they will ever reach their destination. In consequence of this, and other facts not necessary to mention, the people are very ignorant of our real sentiments; and as there are but few lecturers in the country, the people must remain uninformed in regard to the subject, unless some *immediate* measure is taken to disseminate light. The most feasible plan that suggests itself, is the establishment, for a limited period, of a small periodical, *mainly* for gratuitous circulation. The expense of such a sheet will be but trifling, and the friends in Canada will do all they can to sustain it; but such is the present embarrassment of the country, and hardness of the times, that we *must* depend in some measure for the success of the enterprise upon the liberality of our friends in the States. But few of the Protestant community will refuse to read if the means are put into their hands; and the opposition that we meet with, without doubt, arises mainly from a want of correct information as to what our real sentiments are, rather than from any settled hostility to the truth itself.

As to the Catholics, they are quite favorably disposed towards us, and would be glad to read upon the subject. There are also several tribes of Indians in Canada, to whom we can have access, and though they do not generally understand our language, yet some of them do, and they will read and explain to others. This is certainly an important field of labor, and one that ought not to be neglected. There are also stationed at different points, from 15,000 to 20,000 soldiers; they are open to conviction, and would be glad to learn the truth of the Savior's coming. Bro. Skinner has had frequent opportunities of addressing the soldiers upon this subject, and familiar as they are with wretched scenes and horrors of war, yet the subject of the Savior's coming at hand, touches a chord that finds a hearty response in many of these war-worn hearts. In a word, the "harvest is truly great," but what shall we do? What say you, brethren? Our desire is to raise $500 for Canada;—this would enable the brethren to issue from 1000 to 2000 papers weekly, and would accomplish the very object contemplated. It will enable them also to publish a thousand or two of an "*Alarm*," in the *French tongue*, for circulation among the French Catholics. These, though silent, would be effectual messengers in waking up the sleeping virgins. Finally, brethren, will you aid us in this work? We have but little time left, and if from your abundance or poverty you can spare a dollar, more or less, for this holy enterprise, "you will in no wise lose your reward." We need add no more—depend upon it.

Brethren, this field is *great* and *important*, and this call for aid is *loud* and URGENT. Let every friend of the cause, then, send us a trifle, directed to *J. V. Himes, Boston Mass.*, and we pledge ourselves every cent shall be faithfully applied to this object. If any have not the means at hand, who are nevertheless ready to aid us, let them send in a pledge, redeemable in a few weeks. The sum wanted is small, and we trust, that it is only to make our wants known, and the work shall be done.

J. V. HIMES,
COLUMBUS GREEN.

Vergennes, Vt., Dec. 20, 1842.

P. S. The above is a simple statement of facts, as they actually exist. For two months past, we have traveled extensively in Canada, and know the wants of the people. As individuals, we are willing to sacrifice for the cause, to dwell among the poor; to tabernacle in log-cabins, to roam over bleak hills, with the bread of life, for the perishing sheep of this wilderness. We trust our friends will heed the above call, and afford us the means of occupying the immense field that lies open to our view. The PAPER MUST *go; it will go*. We have received enough to start it, and shall begin, trusting to the friends of the cause to sustain us. Bro. C. is still in Canada, and I shall return immediately.

H. B. SKINNER,
L. CALDWELL.

The Bible.

This blessed book seems to be regarded with a new interest in these last days of the world. There is a beauty, a harmony, and a glory, found within it, which was never before seen, and its sacred pages are being perused with unwonted interest.

Passing up Washington Street a few nights since, while brother Hawley was lecturing here, we saw a sailor standing outside of a shop-window, studying his Testament by the aid of the light within. Such a soul-cheering sight, to us, was indicative of an interist existing in his mind which we trust will lead him to Jesus.

"The Time of the End."

The Hartford Christian Secretary says, "The question is frequently asked, when, allowing Mr. Miller's calculations to be correct, will the world be destroyed?" and answers the question by saying, that "According to the best information we have been able to gain upon the subject, we believe *the third day of April*, 1843, is the time *fixed* for the general conflagration." Mr. Burr gives this upon the authority of Bro. George Storrs, of Albany. That such is the opinion of Bro. Storrs, we do not deny; but if any Brother thus speaks, he only speaks for himself, and gives merely his own individual opinion. Now the fact is, that the believers of the Second Advent in 1843, have *fixed* NO TIME *in the year* for the event. And Brn. Miller, Himes, Litch, Hale, Fitch, Hawley, and other prominent lecturers, most decidedly protest against the *fixing* the day or hour of the event. This we have done over and over again, in our paper; and now, as a matter of justice, we would ask our friend Burr to inform his readers of the fact. That Christ was crucified on the *third* of April is true, but it was the third of April *old style*, which corresponds with our 14th of April. The world have a right to know this fact; but we do not pretend to *know* that the world will end in 1810 years *to a day* from the crucifixion of Christ. It is believed by some, that the 70 weeks did not end until the ascension of Christ, or till the day of Pentecost, as the oblation was to cease in the midst or *last half* of the week; and therefore we dare not set the day or the month.—There are several events, the anniversaries of which within the year, may be the end of time; but we wish to have it distinctly understood, that with the *day* or the *month* we have NOTHING TO DO.

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Review of the "Time of the End uncertain."

Continued.

"That is not for us to fore-know the time when this dispensation will end, or Christ's glorious reign on earth will begin," he argues,

II. "*From the fact that such knowledge, on the part of man, does not seem desirable.*" p. 269.

He admits "that this consideration, like the last, could not stand against any clear declaration of the Bible;" but gives weight to it, where "the Bible does not explicitly determine beyond all suspense or doubt."

This argument will therefore be set aside, if we can show that there is explicit evidence from the Bible that that day will not overtake the truly righteous as a thief. This we shall hope to do. For the present, we shall only endeavor to show that without such express declaration, it can be no argument.

If it is sound reasoning to argue that the event will not be fore-known, because such knowledge would be *undesirable*, it would be equally sound to argue that the event itself will never take place because it is undesirable; and the same reasoning might be extended to any event. To a person under sentence of death, the knowledge of that fact would not seem desirable; but that would not prevent his receiving such knowledge.

Again, if we could argue that if such knowledge were undesirable, it would not be fore-known, we might also argue, on the same principle, that if it were desirable it would be fore-known. That this event will be fore-known to any who do not desire it, we do not believe; but we do believe that all who do desire to arrive at a knowledge of the truth, will be led in the way of all truth.

That it is right to endeavor to obtain a knowledge of the events which are a subject of prophecy, and will soon take place, we have abundance of evidence. God has at sundry times and in divers manners revealed to man a knowledge of future events: if all such knowledge was wrong, it would not have been thus revealed; and yet "the things which are revealed, are unto us and our children forever." God has assured us that he "will be inquired of." And the apostle says that the "prophets inquired and *searched diligently*, who prophesied of the grace that should come unto you; searching what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels *desire to look into*"—1 Pet. i. 10—12. Daniel had so earnest a desire to be instructed in the things of the future, that he hesitated not to fast "three whole weeks," and his request was granted. He also, with his three friends, desired "mercies of the God of heaven concerning the secret" of Nebuchadnezzar's dream, and "the God that revealeth secrets," gratified that *heathen* monarch with the knowledge of the thoughts of his heart as to "what should come to pass hereafter." Daniel also thanked and praised the God of heaven, that he had made known to him the king's matter. But had Daniel taken the position that *such knowledge was undesirable*, is it probable that he would have been thus enlightened?

We are assured that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. If all scripture is profitable for any purpose, it must be understood; and any portion of scripture of which we can have no knowledge cannot be profitable to us. It is therefore desirable that we should have a knowledge of all that God has revealed in his word.

The Apocalypse is called "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the word of this prophecy, and keep those things which are written therein: for the time is at hand."

This Revelation, according to the opinion of the whole Protestant church, has reference to events which will not all be fulfilled till the end of time: yet "*he that readeth* and *they that hear* the words of this prophecy," are pronounced blessed; and surely our Savior would not bless that which was undesirable to know. This Prophecy not only commences, but it also closes with a blessing upon those that keep the sayings of the prophecy of this book. This blessing cannot be obtained without a knowledge of these sayings; this knowledge therefore cannot be "undesirable."

He argues, p. 269, that if the event in question were "the universal spread of holiness," the knowledge of the time would not be desirable, from the fact that if such knowledge should reveal to us that the event was far in the future, it would be neither a "pleasure or profit;" and that if near, although the prospect might "be to us delightful," yet "we are only a small part of all who have lived, and we cannot pronounce that knowledge on the whole desirable, which must have deferred their hope, merely because it would hasten ours." This argument is based upon the supposition that if it is revealed in the scriptures, "it has been discoverable there, in all its remoteness, for many centuries." But does it follow that every thing *now* revealed was equally discoverable in the time of Daniel? If so, the prophets who searched diligently what manner of time the spirit of Christ which was in them did signify, would not have been told "that not unto themselves, but unto us they did minister the things which are now reported unto you." And when Daniel inquired "O my Lord what shall be the end of these things?" had it been discoverable then, he would not have been told that the words were "closed up and sealed till the time of the end;" and yet that was "sealed up," which at "the time of the end," "the wise shall understand." This knowledge therefore might be revealed to us, and "hasten our hope," without "deferring" the hope of those who lived long since.

Mr. D. also argues, that "There is reason also to fear that such prospect, however pleasing, might now enervate instead of invigorationg the hearts of good men; as the near prospect of success in any enterprise, where men have a part, often relaxes their vigilance and activity, more than all difficulties and delays they have encountered."

It is believed that this has not been found to be the case in the political world; then why should it in the religious? If any thing could give vigor and energy to any effort, it would seem that a prospect of certain victory would accomplish it. And it would seem that nothing would chill and dampen one's energy more than doubt and uncertainty.

He says, "supposing, however, the time in question to be not merely the commencement of prevailing holiness on earth, but Christ's personal coming to raise the righteous dead, and to destroy his foes," "the foreknowledge of it must then appear still less desirable. Make the supposition, that God has purposed the event shall take place in the next century, would it be best for the world to know that it will not come before? Yet if God had revealed it in his word, then, wherever that word has been read in ages past, the righteous might have been made to despond and the wicked to exult in the prospect."

We reply to this argument, that it could not be the case if such revelation were "*closed up and sealed till the time of the end;*" and we have the testimony of Daniel, that such is the case respecting the revelation in question.

"Or," he says, "make the supposition that God has purposed the event shall take place the next year. Do you rejoice in believing that probation will cease, while not more than a fragment of the whole adult human family will have been saved, rather than in believing that it will continue for an indefinite period, during which, by the greater spread and prevalence of the Gospel, the number of the saved may, on the whole scale of time, come to exceed that of the lost?" p. 270.

We reply that the event itself does not depend upon our choice respecting a knowledge of it, and the infinite wisdom of God will do that which is for the best. Besides, we can find no evidence in the word of God that religion is thus to spread and save the majority of the human race, and to hope for the contrary of what God has revealed, would argue a distrust of his wisdom and goodness. The world, when the Son of man is revealed, is described to be in the condition of the world before the flood, and like Sodom and Gomorrah before their destruction. Our Savior assures us that the tares and the wheat will grow together till the end of the world: and Daniel is told that the "little horn" will make war against the saints, and prevail against them until the Ancient of Days shall come. The saints are also said to be redeemed *out of* every nation, and kindred, and tongue, and people. These, with other considerations, convince us that when Christ does come, precisely the same scenes will have to be enacted, as will occur if he comes in 1843; so that what would cause us to desire the delay of his coming one year, might cause us to desire it to be delayed forever. Neither can it be delayed for an *indefinite* period of time, for Daniel is assured that "at the *time appointed*, the end shall be."

Any loss of happiness to those who can never have an existence because probation is cut short before their time, can not weigh in this case; whereas the misery which will be thus averted from multitudes who would be born, die, and go to perdition, were time to continue, is quite a consideration. And when we consider that the majority of those who are born, die in their sins—that the great majority of those now alive would all probably die before the world could be converted—that the number of those who are yearly born far out number those

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who are yearly converted, and that this melancholy proportion will continue to swell the tide of human beings rushing to destruction, so long as probation continues, benevolence and humanity would force us to pray, "Come, Lord Jesus, come quickly."

Again, it is asked, "But looking at the supposed event by itself, and not as compared with universal holiness preceding it, would the foreknowledge of it, so soon to arrive, be pleasant and profitable to good men? It must be pleasant to a Christian,' say some, 'because he will so soon see his Savior.' But this may be said of death, also, and this was the reason Paul gave for desiring death—not for desiring the end of the world—'having a desire to depart and to be with Christ,' counting it 'gain to die,' though to him 'to live,' was 'Christ.' Yet surely every Christian is not of course eager to die. On the contrary, this world is desirable for him during his allotted time, and Christ's intercession for his followers was, 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.' Because the vision of Christ itself appears inviting, whether by means of death or of his personal coming, we cannot infer that either event would make his people happy at any other than the appointed time, and still less that it would be desirable for them to foreknow that time."

It is certainly our duty to wait here our appointed time, until our change come; nor have we any right to rush unbidden into the presence of our God. We cannot meet Christ either by a natural death, or by his personal coming, before our appointed time, and therefore we shall not discuss the question, whether such a meeting would conduce to happiness; but none can question but that such a meeting, at the appointed time, would be a happy one. We may therefore desire to know that such appointed time is near. Paul desired death that he might be with Christ, then why may not every Christian desire death for the same reason? We have no right to set our affections on the things of this world, nor to lay up our treasures here, for where our heart is there we shall receive our portion. We are but strangers and pilgrims here, and have no right to look upon this world as our home. Death is however a very different affair from the personal coming of Christ. To die and go into the world of spirits will bring us near to Christ, but the personal coming of Christ will restore all who are his to the earth, restored to its Eden state, in accordance with the covenant God made with our father Abraham, to give him and his seed the land, for an everlasting possession. This is the appearing to which Paul referred when he said, "Henceforth there is *laid up for me a* CROWN of righteousness, which the Lord, the righteous Judge, shall *give me* AT THAT DAY: and not to me only, but unto all them also that love his appearing," 2 Tim. iv. 8. Is it not natural that we should desire the approach of that day in which ALL THE RIGHTEOUS are to receive their CROWN? And can we truly love his appearing without desiring the approach of that day? That appearing cannot be our death, as some contend, for in the 1st verse, the apostle says that Christ will "judge the quick and the dead at his appearing and his kingdom."

"Again," he says, "we are told 'it must be pleasant to be among the living when Christ appears, and thus escape corruption.' But says Paul, 'We shall not all sleep, but we shall all be changed;' and you know not what violence there may be in this change, since it must in some way answer to that death which has 'passed upon all men, for that all have sinned.'"

As this change is to be "in a moment, in the twinkling of an eye," we know that as soon as we are aware of any "violence," all our sufferings will be forever past.

Again it is asked, "But if, so far as you are concerned, the prospect were all pleasure, would it overcome all your regard for others whom it threatens with imminent destruction?"

If others are in actual danger, that danger can be none the less, from our ignorance of it. If we knew nothing of their danger, we should not make the effort to rescue them as we should if we saw their true condition. A knowledge of the event, therefore, seems to be desirable, for their sakes.

We ought to regard the glory of Christ as of more consequence than the happiness of the entire human race, who can only be miserable because they refuse the offers of mercy of this same Savior. Our knowledge or ignorance of the event can neither hasten or delay it, and therefore such knowledge cannot add to the misery of those to be destroyed. We cannot see how such reasoning can affect the question. If we knew that probation would end in one year, many would go from house to house, and from street to street, to pull sinners out of the fire, who now supinely fold their arms, because they know not that the time is so short. Such a knowledge, might accordingly have a most blessed effect, not only on the Christian, but save the souls of sinners.

The argument respecting the little reliance to be placed in conversions which take place in the prospect of impending death, and the unfitness that such prospect produces, for making the necessary preparation, we cannot quote in full, owing to its length. But it strikes us, that if men were thus unfitted, the Ninevites would never have repented at the preaching of Jonah, the thief would not have repented on the cross, nor would the judgments of God be so prominently presented in his word as an inducement to repentance. But would men be any more likely to repent and prepare for an impending event, if it is taken for granted that such event is at a distance? Or would such woes be pronounced upon watchmen who neglect to give warning when they see the sword coming, and the people die in their sins, if such warning would unfit them for such preparation? With such views, Noah would not have warned the inhabitants of the old world, nor would Lot those of the cities of the plain. We are commanded to repent lest we likewise perish.

He argues, "that it is not for us to foreknow the time," &c.

III. "*From the uncertainty attending the interpretation of the Scriptures on the subject.*"

The arguments in support of this division of the subject, would seem to indicate that the meaning of the whole of Daniel and John is a matter of *doubt*, and that we can arrive at no certainty on the subject. As the evidence has been so often presented on these points, to present it again in this connection would be an unnecessary repetition. We will therefore barely notice but a few points.

Of the "fourth beast" in the seventh of Daniel, it is said to be "*a matter of doubt*," whether it was the Roman empire, or not. Daniel is informed that "the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces," Dan. vii. 23. Of the "fourth kingdom," Daniel says, it "shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these," (the three previous kingdoms) "shall it break in pieces and bruise," Dan. ii. 40.

In the 2d and 7th of Daniel, the fourth kingdom is described as being divided into ten parts, and continuing in that divided state, till the consumation. The Roman kingdom is the fourth universal kingdom, according to the undisputed consent of all historians; it compares with these prophecies in all their particulars, and no other kingdom can be pointed out which can thus compare. With such clear and positive testimony, we should suppose that if this could be a matter of doubt, that no truth could be freed from such doubts. If an existing doubt is an argument against a truth, then the truth of the Chiistian religion, and even of the Bible itself, can only be problematical; because, there are those who have doubts respecting the authenticity of the word of God. Such doubts however are not considered as valid objections, while the evidence of the truth of the Bible is so clear and conclusive. Neither because it is doubted that the "fourth beast" is the Roman kingdom, does it follow that the conclusive evidence which establishes that point, should be set aside as of no weight.

Again it is said that if the fourth beast is the Roman empire, that "there is still more difficulty in determining what were the "ten horns" or kingdoms, that arose from it. Nor is it clearly proved that the "little horn" or kingdom, which afterwards came up among them, and subdued three of them, was the papal power, rather than Antiochus Epiphanes." p. 273.

The evidence is so clear that the fourth beast is the Roman empire, that it would seem to settle the question, that Antiochus, who came out of the division of the third kingdom, could not be the one here denoted that was to arise out of the "fourth." The first ten kingdoms that arose out of the ruins of the Roman empire, appears to be also a question well settled by Marchiaval, historian, and Dr. Hales and Bishop Lloyd, chronologers.

"Again it is left exceeding doubtful who was meant by the "little horn" in the 8th chapter. It came from one of the four that rose up in the place of the great horn, which signified Alexander, whose empire was divided into four parts after his death; and this king or power, springing from one of those divisions, has been most generally understood to signify Antiochus."

To apply this "little horn" to Antiochus, is to make him the most conspicuous of any single character in prophecy,—even more conspicuous than were the preceding universal empires.

Josephus, a *Jew*, whose national feelings rendered his own nation, and the events connected with their history, as being in his eyes the fulfilment of all prophecy,—Porphyry, an *infidel*, who attempted, by showing a minute fulfilment of the book of Daniel, to prove that it was written after the events occurred; and Rollin, a *Roman-Catholic*, who was interested in showing that papacy was not the *Anti-Christ*, all have attempted to prove that Antiochus was the hero of Daniel's prophecy. Such an application, however, leads us into many difficulties which cannot be freed from *doubts*. Those who thus interpret it, say that it must necessarily be him, because it was to arise out of one of the four horns.

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There is however some *doubt* whether the "little horn" was to arise out of one of the *four horns*. It says "the great horn was broken; and for it came up four notable ones towards the four winds of heaven. And out of one of them came forth a little horn. The question is, are the "four notable ones," or the "four winds," the antecedent of the "little horn." The "four winds" denote the four points of the compass—in the direction of the four quarters of the globe. If, therefore, the "four winds" is the antecedent of the "little horn," it must have come forth from towards one of the four quarters of the globe—from one of the four points of the compass, or in the direction of one of the four winds; and this we find true, with regard to Rome. While the three preceding universal empires arose around the neighborhood of Judea, Rome arose towards one of the four winds of heaven—"out of one of them came forth a little horn." That this could not be Antiochus, coming out of one of the four horns, is thus shown by Sir Isaac Newton. His mind appears to be freed from doubts on this question.

To be continued.

Editorial Correspondence.

Dear Bro. Bliss.—We have just closed our lectures in this city. Our meetings continued ten days without interruption, and with increasing interest from the commencement. They were held in the Methodist Chapel. It was continually crowded, and, often, many were obliged to leave for want of room. Yesterday, being the Sabbath, Bro. Miller lectured in the chapel, and I took the large lecture room below, both lecturing at the same hour to crowded and very attentive congregations.

The result of our labors is most heart-cheering. A large number of backslidden professors were called out to make public confessions, and resolutions of amendment of life—some who had lived in desertion for years. At our last meeting it was judged that more than two hundred penitent sinners publicly manifested their desire for the prayers of the church. Indeed, the altar was thronged at every prayer-meeting, for the last five days of the meeting.

Among those, who thus come out, may be noticed the hardened *sceptic*, the man of gray hairs, the middle-aged, and the youth. It was an interesting sight to witness all classes and all ages prostrating themselves at the altar of mercy, with the greatest solemnity, and earnestness, seeking the salvation of God. Christians, too, of all denominations, seem to lay aside denominational distinctions, and unite in the work with one accord.

I said the *sceptic* was affected by Brother Miller's lectures. I give one example. The following confession was handed to Bro. M. to read to the audience.

"I deem it a privilege to rise (the author rose while it was read,) before this assembly and to acknowledge Jesus Christ as the promised Messiah, the Son of God, and the Savior of the world. And do now resolve, the grace of God assisting me, to devote myself to his service from this time to the end of life. Thus it may be seen that, as I trust, a backslider and a drunkard is reclaimed, by deep repentance, and faith in the Redeemer, I hope I am pardoned by my God, and sincerely ask the pardon of all whom I have offended. Reuben Wheeler."

It was truly affecting to see this aged man come forward with this humble confession. May he continue in the faith till the Master appears. Quite a number were converted, but we had no means of ascertaining the number. I trust this work will go on, and spread into all the neighboring churches. A large number of ministers were in attendance during the meeting, from the neighboring towns. Many of them embraced the doctrine, and are preaching it. Bro. C. Green, who is exclusively devoted to this cause was in attendance, and rendered us essential aid. Bro. Wilkins, pastor of the M. E. Church, in whose chapel we held our meetings, heard us through very candidly. At the close, he remarked to the people that he felt himself bound to believe the doctrine until he could find good arguments to refute it. He is going into a full examination, and we shall hear the result in due time. Bro. Leavit, the pastor of the Congregational Church, attended, with many of his people, and cordially co-operated with us for the quickening of the church and the salvation of souls.

The truth is spreading in this state. Revivals attend the lecturers wherever they go. Our Tent Meeting at Benson has produced great effect thro' all this region. The Canadas, too, are shaken. Brethren Skinner and Caldwell are doing much; God is raising up efficient laborers to aid them. It will be seen that they are to publish a paper for a few months. This will produce great sensation among our opponents, but they must fall before the truth.

Our opponents in Vermont and the Canadas are becoming rabbid. They really carry things so far that they *help us*, more than themselves. I will here give you an example. It will be seen that the remarks which follow were called out by an *anonymous* communication from West Randolph, Vt. relating to the late glorious revival in that place. It would seem, by this writer, that a revival is a dreadful thing, unless it happens to be in *his sect*, and under his or their direction.

From the Vermont Chronicle.

Of Dec. 14, 1842.

Millerism—Again.—Below will be found a communication, giving an account of a Miller meeting held at West Randolph. With the writer of the account we have no acquaintance. With the gentleman who sends it to us we are acquainted, and from this acquaintance we have confidence to believe that he would not send us such an account *for publication*, unless he had good reasons for believing that the statements made in it are strictly true. It also carries with it strong internal evidence of its truth.

The gentleman thinks that in our remarks, two weeks since, we "showed clearly the fallacy of the *doctrine*, but omitted to do justice to such *miserable men as these lecturers*."

In reply, we would remark, that we endeavored to show that Millerism is based, not upon the Bible, or upon sound reasoning, but upon "the statements of profane writers—upon *uninspired chronology*—one of the most uncertain of all subjects of human knowledge, and one which, to a great extent, is based upon mere conjecture;—that, whether in the shape of lecture or as protracted meeting, "it is a sore calamity to any community;"—that it is "in direct opposition to the teachings of the Bible;"—that "it tends to destroy all confidance in the preaching of evangelical ministers;"—"to amuse a community, to render them sceptical, to dissipate serious reflection of a right character, to prevent genuine revivals of religion, and to make men Universalists, scoffers and infidels."

Now having said all this of the *system*, what *need* we say of the *men* who preach it? If what we said of the system and its tendencies be true, it seems to us that remarks respecting the preachers of it *ought* to be unnecessary. How ought community to regard and treat men who go about preaching up a system which is based upon profane history, and yet contradicts the teachings of the Bible—which tends to destroy the influence of its great truths upon the minds of men; to dissipate genuine religious impressions: to prevent genuine revivals, and to promote Universalism, irreligion and infidelity? If these are the effects produced by the system, then the rule given by our Savior for judging religious teachers is applicable to those who preach it. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" "A corrupt tree bringeth forth evil fruit." This rule, we are willing to apply to those teachers, and as their doctrine is bad:—fruit which they bring forth in prolific abundance—we say that good men ought not to give countenance to their meetings any more than they would to lectures or protracted meetings held by Universalists or Abner Kneeland. In our judgment they do not bring the doctrine of Christ; and the direction of the Apostle in relation to such cases should be solemnly heeded by all good men. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is *partaker of his evil deeds*."

But all this is saying no more than what we think would be naturally inferred from what we have said before; and further than this we do not care to go. We do not care to say that the men who are engaged in preaching Millerism are wicked or knowing deceivers, for *good* men may, for a time, be greatly deluded und run into great extravagances. It was so with Davenport, in the days of Edwards. While, therefore, we are ready to say that their doctrine is, in our judgment, erroneous and fraught with mischief, we do not care to sit in judgment upon their souls.

We will, however, say, that from much inquiry and various facts which have come to our knowledge, we have no confidence in the idea that Miller himself believes his doctrine (!!!) We believe that with him it is a pecuniary speculation. We also believe that the preachers of the system are either deluded, or wicked, or both, (*which* we care not to say) and that the way to counteract their influence on community is to feed men with "knowledge and understanding." We hope Congregationalists will do this, feeling that all those denominations who countenance the error, (and our Baptist and Methodist brethren, as well as Perfectionists and Christians, are, to some extent, doing it) will in the end feel its *terrible effects*.

Comment is unnecessary. We have only to say, that this journal is the organ of the greatest portion of the Congregationists in Vermont! Read and ponder, ye descendants of the Puritans!

Yours, J. V. Himes.

Vergennes, Dec. 26, 1842.

P. S. I lectured in Burlington, Vt. on the evening of the 26th, in the court house, to a crowded and attentive audience. Very many are anxious to have a course of lectures delivered there. I hope Bro. Green will visit them soon. *Bishop Hopkins* has recently given several lectures against our views. The sum and substance of his lectures were, that "no man knoweth the day nor the hour!" And to crown the climax, that no *private person*, or *individual had any right to interpret the prophecies;* but THE CHURCH ALONE!!! This is rank Popery. The Episcopal Church seems to be going back to the old Mother as fast as possible. But, in justice, we would remark that there are honorable exceptions in that respectable community.

J. V. H.

Editorial Correspondence.

Dear Bro. Bliss:—We have just closed a meeting of the friends of the Second Advent cause in this city of brotherly love, for the purpose of making arrangements to hold a Second Advent Conference here. The meeting was fully attended, and the interest deep. The vote was unanimous to have such a conference, commencing the last Tuesday in January. A committee of arrangements was appointed to secure a

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place, and invite Brethren Miller and Himes, to attend with us, and money pledged by individuals to meet all expenses.

I have never seen a meeting started under more promising circumstances than this. The clergy in this city, have determined on frowning down the cause; the pulpits are blazing away Sabbath after Sabbath, but the more they will not have it so, the more they wake up the people to hear and examine for themselves. We have a strong hold in this city; I doubt whether we have ever had more success any where, with the same amount of means. The churches are mostly closed against us; but it has been all for the best. We have a committee of about thirty men, of sterling integrity, to secure places for lectures; men from the various denominations, who are the ornaments of their several churches. You may be sure, when the notice for a Sabbath meeting in the Assembly buildings came out over their names, it produced a shock among both shepherds and flock. The more the ministers decounce and shut us out, the more the people come to hear.

Brother Hale and myself, leave the city next Monday for York and Middletown, Pa. where we spend a week, and then go where the way opens.

We perceive by "Zion's Herald," that a sovereign specific for the much dreaded evil, the coming of Christ, has at last been discovered! Wonderful discovery!! You will find it, if I recollect right, in the number for Dec. 21, under the caption, "MODERN THANKSGIVINGS." The specific is, that as long as the practice of *Modern Thanksgiving* continues, Christ can never come, the world be converted, or the millennium be ushered in. Before Christ can come, according to this writer, men must become less sensual, eat less mince pie, and become more intellectual, that is, write more letters to their friends, such as he writes. But has that writer forgotten the sin of Sodom; "pride, fulness of bread, and abundance of idleness." So says the Savior, shall the coming of the Son of man be. Has he forgotten that in the days of Noah, "they were EATING AND DRINKING, marrying and giving in marriage, until the day that Noah entered into the ark." So shall it be when the Son of man is revealed. But Zion's Herald says no, Lord, no such thing; Christ can never come in such a state of things, "Mr. Miller" [and thyself] all else to the contrary notwithstanding. Brother Stevens, how could you admit such an infidel sentiment into your paper? A flat positive contradiction of Jesus Christ!!

Dr. Bond, of the Christian Advocate and Journal, has a similar specific; that the millennium can never come, if all the ministers were to follow the example of Mr. Miller and his associates, of leaving the regular work of the ministry, to preach exclusively on the coming of Christ!

Another year is about to close; the last year of TIME! solemn thought! That when these few fleeting days are gone, we have no assurance that Christ will not appear at any moment! O ye who love the coming of the Lord, see to it that you be not moved from your steadfastness by the scoffs and error of the wicked, for yet a little while, and he that cometh will come and will not tarry. Be ready every moment; watch and pray, that ye may be accounted worthy to escape all these things, and to stand before the Son of man. Affectionately, in the blessed hope.

Philadelphia, Dec. 28, 1842. J. LITCH.

☞We understand there is quite a revival going on among the people connected with the Congregational Church in this city, under the pastoral charge of Rev. Mr. Sprague. Many of the converts we learn, have stated at recent meetings, that their serious impressions were imbibed under the preaching of Mr. Miller, and other lecturers of his peculiar faith.—*Hartford Pat.*

1843.

The silent revolutions of the wheels of Time, in their onward progress, have brought us to the commencement of another year; and we have entered within that circle of time, to which many a beating heart and anxious eye has long been turned, as the expected consummation of mighty events. Another year has been added to those which are past, and has gone to swell the number of the years which were to be fulfilled, from the creation to the consummation of all things. And another of the years which intervened between us and the end, has brought us so much nearer the final judgment seat.

When we contemplate the year upon which we have entered, what expected scenes rise up to view, and overwhelm the mind with vast and glowing thoughts. Few have commenced this year who can coldly contemplate what mighty events are here expected. This is the year, which thousands of studious and religious minds have regarded as the point of time, to which mighty predictions have for ages pointed. This is the year in which many expect the mystery of God will be finished—the last seal will be opened—and the last trumpet will be sounded. This is the year in which many expect that the righteous dead will be raised, and the righteous living changed, and together caught up to meet their Lord in the air. And this is the years, in which it is expected that the Lord of glory, the Savior of men, and the Redeemer of the world, will again visit our earth; not as in lowly form he came, but as the King of kings in all the glory of the Father, with all the holy angels.

When such are the events for which we look, what christian will not feel his heart beat higher, and his pulse trhob quicker, at the bare thought, of even the possibility of the coming of Him, who is the chiefest of ten thousand and altogether lovely; and who is a friend that sticketh closer than a brother? Who can contemplate so desirable an event, without feeling a thrill of joy run through his very soul? And who that is a child of God does not pray, that that day may be hastened, when the Lord will build again Zion, and dwell therein forever?

Events which we have regarded at a distance, when they are brought near to us, possess an interest that they never could excite before. A distant friend whose presence is much desired, but who is expected to be absent a long time, if we learn that he is to return immediately, as the day draws near we await his return with an impatience and anxiety we could not previously feel, and when we can daily expect him, so that we watch every movement, and listen to every sound, believing that it may be the token of his appearing, then we feel a pleasure that words cannot describe, and we long to receive him with open arms. As the prospect becomes more certain, we desire to embrace him the more. The opposite feelings would have betrayed a heart estranged, and friendship dead. If we should have great desire to meet that friend, while no prospect of such meeting existed, and should become indifferent as the time of his return drew near, we should be rightly accused of having feigned our affections for him, and of being hypocritical in our professions.

Why may not this rule be applied to the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ? For 1800 years the church has been praying "thy kingdom come," and "come Lord Jesus come quickly;" but no clue could be had of the time of that coming. But now, as many believe that the time is about fulfilled, how different the feelings! The note of joy we should expect in hearts that thus have prayed, to our surprise, is hushed and still, and in its place we witness contempt and scorns, and sneers from those who now profess to love their Lord's return, because we hope to see his blessed advent, ere another sun his annual circuit runs. There are however those who look with joy and pleasing anticipation at the glorious prospect that now dawns upon us, and through the coming year, each strange unusual sound or curious sight, will raise our expectations, and cause our hearts to beat and throb, believing that soon, yea at any time that we may hear the blessed anthem, "Lift up your hearts, O ye gates, and be ye lift up ye everlasting doors, and the king of glory shall come in."

But few will commence this year with their ordinary feelings. Those who look not for their Lord, have many strange and fearful forebodings. To the wicked there is a certain looking for of judgment, which will cause them closely to watch the events of the year. It is a year to which the eyes of all Christendom are turned, and even savage tribes have heard the sound, and are expecting some great event. Those who have scoffed and sneered at those who watch their Lord's return, will often feel a dread of coming ill, in those few moments, when conscience does its faithful work; and in those hours when tempests howl, the thunders roar, and the forked lightnings dart athwart the sky with more than common brilliancy to rouse the conscienee of the guilty scorner, then many a guilty soul, will tremble lest, that at which they have scoffed, shall be proved true, and they shall stand before the dread tribunal of an angry God.

While none look forward through the opening year with ordinary feelings, yet how differently are the events regarded by two different classes of society. The one looks forward with hope and joy and pleasing anticipation: the other are filled with doubts and fears. The one regard the coming of the Lord of glory as the greatest blessing Christians can receive; the other regard the same event as the consummation of evil. The one regard it as eternal life; and the other as everlasting death. The feelings of the two classes, therefore, being diametrically opposed to each other, they cannot but have very different sensations as the year progresses, and coming events cast their shadows before. Every incident that may transpire, that shall cause the heart of one to beat for joy, will be to others a cause of misery.

Those who look for their Lords return, as the time draws nigh, their responsibilities increase. They are living as it were between the living and the dead, and souls are watching their every movement. If the unconverted see our faith increase, they will be more concerned, and strive to prepare themselves to attain to the resurrection of the just. But if we are living inconsistantly with our belief, others may excuse themselves on account of such inconsistances, and thus through our means go down

See page 128.

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JUDGMENT ANTHEM.

Be - hold! Be - hold the aw - ful trum-pet sounds, The sleep-ing dead to raise! He calls the na - tions

un - - - der ground! O, how the saints will praise. Be - hold the Sa - viour, how he

comes, Descend-ing from his throne, To burst a - sun - der all our tombs, And lead his chil - dren home. But who can bear that

dread-ful day, To see the world in flames; The burn-ing mountains melt away, While rocks run down in streams; The falling stars their

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JUDGMENT ANTHEM—Continued.

orbits leave, The sun in darkness hide; The el - e-ments a - sunder cleave, The moon turn'd into blood! Be - hold the u - ni-

ver - sal world, In con-ster - na - tion stand; The wick - - ed in - to hell are turn'd; The saints at God's right hand.—

The wicked in - to hell are turn'd; The saints at God's right hand, The saints at God's right hand. O, then the mu - sic

will be-gin, Their Saviour God to praise; They are all free from ev'ry sin, And there they'll spend their days, And there they'll spend their days.

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(*Concluded from page* 125.)

to perdition. We ought also to consider that every day we live is so much time gone, and that the time is hastening, when we can no longer counsel and admonish, and pray for our fellow men; and that we ought to be more faithful to them in this respect, and pray more, and exhort more as we see the day approaching; for soon, as we believe, the time will come when all efforts in their behalf will be unavailing. We have also no time to lose, in commending to the throne of mercy, such friends as we fear are out of the ark of safety; knowing that when once the Master of the house hath risen up and shut too the door, that all who are then without will knock in vain for admission. It also becomes all to stand continually upon their watch, and set them upon their tower, and watch continually for the coming of the Lord, for we know not the day or the hour of his coming; and blessed will be that servant that shall be found watching. Let us also remember that the blessed Savior has said, "If ye will not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." He has also said, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he come shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Luke xii. 35—38.

With such admonitions, what faithful servant will not be found watching? and what shall be said of those who are trying to convince the church and the world, that to watch for this event with any expectation of the Lord, is folly? We can only act conscientiously ourselves, and trust that God will overrule all opposition to his cause for good.

May it be the prayer of each, and all of us, that we may be fully fitted and prepared for the coming of the Lord, and live continually on the watch, so that when the Bridegroom shall appear, we may be ready to enter in and partake of the marriage feast.

The Expectation of the Second Advent in 1843,

Is becoming general in all parts of the world. We are informed by a gentleman from New Bedford, that the sailors who go out to sea from that port, are writing home from all parts of the world respecting it. These sailors have carried out from that port Second Advent publications, and are scattering them in all lands, and are telling of these things wherever they go, from port to port, and from coast to coast. The great day alone can reveal the great light which has thus been cast in distant lands, by this noble hearted class, who "go down to the sea in ships and do business upon the great waters."

From H. B. Skinner.

Dear Br. Bliss.—We have great and glorious times in Canada,—revivals all over the country. It is a fact which may be depended upon, that there is a general expectation among the French Catholics, that the Savior will come in 1843. Three Jesuit priests, missionaries from France, held a protracted meeting last spring at Point La Mule, and distinctly preached the doctrine of the Second Advent of Christ in '43. Other Canadian priests are teaching their people the same doctrine. I have these facts from the lips of Leander Herrick, a Baptist minister.

Yours, &c. H. B. Skinner.

Dec. 6th, 1842.

"The Midnight Cry."

This is the title of a new paper, as before noticed, which I have been publishing *daily* in New-York, for the last month. It is now complete in 26 Nos. half the size of the *Signs of the Times*. My object in publishing it, was, to set before the people in New-York and vicinity, the doctrine of the Second Advent, in a cheap and popular form, to meet the almost universal enquiry on the subject. The best articles have been selected from Bro. Miller's works, containing *first principles*, including eleven of his best lectures on Daniel and John, his chronology &c., with a large amount of original matter from Bro. Litch, and others, all of which is peculiarly adapted to instruct enquirers on the subject, of the *nature* and the *time* of the Second Advent. There are several thousand complete setts now on hand, which can be obtained at 36, Park Row, New-York,—14, Devonshire st., Boston, Ms., by addressing J. V. Himes; or at 67, South Second st., Philadelphia, by addressing Orrin Rogers.

TERMS.

For 2 setts, by mail or otherwise,	$1 00
" 5 " " "	2 00
" 26 " " "	10 00

For miscellaneous, or odd number, $1 25 per hundred. If 200 or more are taken, $1 00 per hundred.

As we have been obliged to make a large advance of cash for these publications, it will be expected that the *cash will accompany* orders for them, as above. Those who wish to *spread* the doctrine, or send to their friends abroad, now have the opportunity to do it, by this most *cheap*, popular form.

J. V. Himes.

Boston, Dec. 18, 1842.

Close of the Year 1842.

It is just at hand. All good Second Advent believers should have their financial affairs settled up. We ought, if in our power, to "Owe no man anything."

As a steward of my "Lord's goods," I wish to make a wise, and faithful appropriation of all that are in my hands. First, I wish to meet all the just claims of my creditors, that the glorious cause I advocate be not disgraced. Then what I have remaining, if anything, to scatter it abroad, while now there is a chance to do good. In order to this, I now call *once for all*, upon *all my agents*, for the *Signs of the Times*, and *Second Advent publications*, to make an immediate settlement. Of this I doubt not, every one will see the propriety, and even necessity, if I am to continue to carry forward my department of the work. Agents for this paper, and other publications, now have several thousand dollars in their hands in *small sums*, which they can very easy pay over, if they will set themselves about the work; but which I cannot raise, (being without capital,) on any resources, except from agents, who have what little I possess, in their hands. Let *each one*, then, on reading this, make it his business, to see how much money he has, *now due* to me, and remit by mail, without delay, after deducting the commission. Then let them take account of what publications they have on hand, and select such portion as they may wish to retain, at 25 per cent discount, and send the cash, with the remainder, to J. V. Himes, 14 Devonshire street, Boston, Ms.

What business I do hereafter, I must do on the *cash principle*. If I have anything to *give* or *distribute*, I shall then know what I have, and can make the best appropriations. Brethren must see the propriety of this measure, and relieve me at once by promptly complying with my earnest request.

Boston, Dec. 1842. J. V. Himes.

Lectures in Utica, N. Y.

☞Messrs. Miller and Himes will commence a course of Lectures on the Second Coming of Christ, in Utica, N York, Jan. 10, 1843. Brethren in that vicinity will give notice accordingly.

Canada.—We would call attention to the article under this head, in this day's paper. It is certainly of importance that we attend to the wants of that country.

Vergennes.—Bro. Himes writes, Dec. 21, "Our meetings in this place are very much crowded, and are producing much interest in this entire community."

The Midnight Cry.—We have received the 1st No. of the weekly "Midnight Cry," of the size of this paper, published at New York. Orders for them may be sent to this office.

Monitory Wafers.—According to the decision of the Post Master General, letters which are sealed with monitory wafers, are subject to double postage. Those who have them on hand, can, however, use them in all cases where the letters or packages are to be sent by private conveyance. In England, such wafers are in very general use, and do not subject to extra postage. As we are prevented from circulating truth in this manner, we must resort to other and more effectual measures.

Letters

Received up to Dec. 31st. Rondont, N. Y. Landaff, N. H. Hookerton, N.C. Cincinnati, O. Wilmington, Ct. Elizabethtown, Pa. Norwalk, Ct. Melond Ville, N. H. Hydepark, Vt. Moretown, Vt. Waterville, Me. Marshall, Mich. W. House Pt, Ct. New Market, N. H. Lippitt, R I, Derry, N. H. Franklin, O. Phenix, Ar. co. N. Y. Dunn's Corner, Hebron, N. H., Exeter, Pa. Hodgedon's Mills, Vernon, Vt, Norton, Mass. Bernadotte, Ill. Palmer Depot, Ms. Allensville, Ohio, N. Bedford, Ms. Dover, N.H. Meredith Village, N. H. Sloansville, N. Y. Westminster, Vermont. Wales, Maine. Waldo, Maine. Wickford, R. I. Great Falls, N. H. Attica, N. York, Water-Valley, N.Y. Adams, Ms. Holden, Mass. Hudson, N. Y. Strafford Corner, N.H. Mattapoisette, Ms, Palmyra, Me. Marshall, Mich. Milford, Clement co. Ohio.

G. W. Peavey, W. D. Tuller, E. W. Goodwin, S. M. Brown, E Farnsworth, J. E. Mayo, A. Pike, H. V. Warren, I. H. Shipman, W. B. Turnbull, J. Bates—F. A. Rew, S. Bruce, W. Wiswell, F. Searle, C. S. Brown, D. Farnsworth, 2d, W. Thayer, A. E. Smith, Moses Spofford, S. Palmer, A. Gilchrist, B. F. Carter, C. Morley, J. Weston, D. M. Trickey, D. Burgess, D. H. Gould, J. Stanley, E. M. Smith, J. Schlayer, A. P. Mather, C. F. Stevens, G. F. Cox, G. W. Peavey, W. M. Ingham.

Bundles Sent.

1 to 36 Park Row, N. Y.—Joseph Bates, Fairhaven, Ms.—I. H. Shipman, West Springfield, Vt.—C. S. Brown, Concord, N. H.—Wms. Thayer, Woodstock, Ct.—Jacob Weston, at French's Washington, N. H. —D. M. Trickey, Portsmouth, N.H. — D. H. Gould, Greenfield, N. H.—A. P. Mather, Eden, Erie co. N. Y.—E. M. Smith, Wilbraham, Depot, Ms.—

Notice to Agents.

Bro. Wm. H. Peyton will shortly make a collecting tour, and will visit those with whom we have unsettled accounts.

Signs of the Times

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REVIEW OF

"Time of the End Uncertain."

CONTINUED.

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did N O T Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was a "king of fierce countenance, and destroyed wonderfully, and prospered and practiced:" but Antiochus was frighted out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, and in Daniel's prophecies, days are put for years: but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to "the end of the indignation" against the Jews; and this indignation is NOT YET at an end. They were to last till the sanctuary which had been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

Antiochus was neither a great, nor a good man. According to Rollin, instead of being a "king of a fierce countenance, and understanding dark sentences," he was so given to foolish actions, that the epithet of *vile*, was most fitly bestowed upon him. And yet from the language of the prophecy, this "little horn" which "*waxed* EXCEEDING GREAT" as did NOT Antiochus, must have been as much greater than the preceding universal empires, as Rome was greater than Grecia or Persia. The Medo-Persian power, is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question, which is "**EXCEEDING GREAT.**" No one will pretend that the power of Antiochus was *exceeding great!* above that of Alexander, the Conqueror of the world! At one time he was an hostage in Rome; and was never independent of that power. He was never distinguished for the greatness of his exploits, or conquests, but only for his tyranny and cruelty. When he turned his arms against Egypt, the Roman ambassador commanded him to relinquish his object; and on his hesitating to comply immediately, the embassador drew a circle about him in the sand, with his wand, and obliged him to agree before he left that circle, that he would OBEY. Instead of waxing exceeding great, he became so weak that the people that had paid tribute to him were not afraid to withhold it, and to rebel against him. And he came to his end by a most loathsome disease. Surely there can be no *doubt* which power waxed EXCEEDING GREAT, that which *exacted obedience*, or that which rendered it.

Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

This little horn was to stand up against the PRINCE of princes. Antiochus died 164 years before the Prince of princes was born, while the Roman power nailed him to the cross.

This one consideration alone, should remove all doubt, and prove that Antiochus could not be the little horn that waxed exceeding great.

Of the prophetic periods in the prophecy of Daniel, it is said to have "never been proved that those *days* signified *years*," and also that it is a question if they are years when they commence.

That those periods were literal days, has never been proved. If the days are literal time, they are the only portion of those visions which are literal. As all the other parts of these visions are given in tropical language, it would be strange to find the time an exception. Because days are sometimes used as a type of years, it does not follow that they always are so used. But yet if it can be shown that those periods are given in tropical language, we then have a rule how such tropical language is to be understood. That they cannot be shown to have been fulfilled in the exact number of literal days is admitted by all historians. Mr. Dowling admits that "*we are not informed by any historian* EXACTLY" the time that makes out the 2300 days; but has no doubt, that if we *could find* such historian, we could show the exact time, which he makes 1150 days. Professor Stuart only attempts to show a fulfilment of this period, by "*counting back*" from Dec. 25th, 195, B. C. which he assumes as their "*terminus ad quem*, and we come to Aug. 5th, B. C. 171," "Hints," p. 101. Of the 1260 days, the Professor not only cannot show a fulfilment in the *exact* literal time, but even claims that *exact time is not aimed at* in these periods. He says "A statistical exactness cannot be reasonably suposed to be aimed at, in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric. "Hints" p. 130.

Thus the best authorities admit that these periods *cannot* be proved to have been fulfilled in literal days. There is, therefore, some *doubt* of their being literal days.

The Catholic church, to avoid our view of the papal anti-Christ, reckon these periods as days. But the great body of the most approved commentators in the Protestant church, have understood them as so many years. Professor Stuart says, that "For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them. One might indeed almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any." "Hints," p.8.

Again, he says, on p. 77. "*It is a singular fact, that* THE GREAT MASS OF INTERPRETERS in the English and American world, have, for many years been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general*, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM."

The learned Joseph Wolfe, a converted Jew, who is one of the most finished Hebrew scholars in the world, agrees with Mr. Miller in the interpretation of prophetic time, and is teaching the end of the world in 2300 years from the commencement of the 70 weeks.

Let it therefore be distinctly remembered, that those who adopt the conclusions of Stuart, Dowling, and others, are going in direct opposition to the fixed and settled principles of interpretation, of our standard commentators.

As these visions were to be closed up and sealed till the time of the end, it follows there would be great uncertainty in fixing their commencement and termination, until such period should arrive when the seal was to be broken. The great difficulty has been, when to fix the commencement of the 2300 days. Now the seal seems to have been removed from the vision, by the connection which is seen between the 8th and 9th chapters of Daniel.

The vision of Dan. viii. is all explained to him, but the little horn, and *time*, that is called 2300 days, and then, he is told, "*the sanctuary shall be cleansed.*"

Now there is nothing in this chapter to indicate, before the fulfilment of a part of the vision, whether these three powers would arise and come to an end in 2300 days, or whether those days were a figure of *years*. Daniel, therefore, says he, "was astonished at the vision, but *none understood it.*" Why? his ignorance respecting the *time*, must be the *only reason*.

It appears however from the commencement of the 9th chapter, that fifteen years after this vision, he had supposed they were *literal days*, and had been all then fulfilled; for, he says, he understood by books—the 25th chapter of Jeremiah—that the seventy years that God would accomplish in the

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desolations of Jerusalem, were then accomplished. Jeremiah was told that at the end of the seventy years, God would punish the king of Babylon, and that nation. This was accomplished in that night when Belshazzar was slain, and Darius the Median took the kingdom, Dan. v. 30, 31. That being done, Daniel evidently thought the 2300 *days were also expired*, for at the end of those days the *Sanctuary was to be cleansed*, and we find that he immediately set his "face unto the Lord God, to seek by prayer, and supplications, with fasting, and sackcloth, and ashes;" and he prayed for what? why, for the very thing that God said he would do at the end of the 2300 days—*the cleansing of the sanctuary*. He said (verse 17) "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy SANCTUARY *that is desolate*, for the Lord's sake."

God saw that he had misapplied the days, and therefore at the *beginning* of his supplication, an *angel* was sent *swiftly*, to set him right—even the *angel* Gabriel, that he says he *had seen* IN THE VISION, at the beginning. He *informed* Daniel, and talked with him, and told him that he had NOW *come forth to give him skill and* UNDERSTANDING; and he says "*I am come to* SHOW thee, for thou art greatly beloved; therefore, *understand the matter and consider* THE VISION. The information that he then gave Daniel, could not but convince him that he had been laboring under a mistake *as to the time*, and that *the vision* could not be fulfilled in 2300 literal days; for said he "*seventy sevens* are *cut off*" (for so *all* our Hebrew scholars admit the original reads, and there is nothing from which to cut the seventy sevens, but from the 2300 days) "upon thy people" &c. "and to anoint the Most Holy." All *admit* that these *seventy sevens* reach down to A. D. 33—the year that Christ was crucified; and as they were cut off from the 2300 days, they must be *sevens* of just such periods of time as those days symbolized. If therefore those *sevens* were *sevens* of *years*, as they are *proved* by the result, and are *admitted to be*, then the *days* from which they were *cut off*, were symbols of *years*, and must end in 1843.

After the angel had informed Daniel what was to be done in the *seventy weeks* which were *cut off*, he then glances over the remaining days which were not cut off; and informs him that Jerusalem is to be destroyed, and that "for the overspreading of abominations, he "(the little horn) shall make it desolate, even until the consummation, and that determined," (see Jer. xxv. that Daniel had been considering) "shall be poured upon the desolate." At that time, Jeremiah in this chapter informs us, that all the nations that had fought against that city, should be destroyed, and "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. xxv. 33. According to the explanation therefore of the angel, the "SANCTUARY" could not be *cleansed* until the CONSUMATION.

We are not disposed to follow out the argument, as the sermon under review has not gone into the question, but has only just touched upon those points as was necessary in so limited a space. Mr. Daggett has not brought out these points to prove that Christ will not come shortly, but only to show, that "minute and confident predictions" are not warranted, and that the prophecy of Daniel does not "authorize us to believe that God intended we should know the precise time of the end," p. 274. We ought certainly to be modest in all our opinions, we ought to believe nothing without good reason; nor should we reject any belief without good reason. Now we find these prophecies and periods in the book of Daniel: God, in placing them there, could only intend to convey information to the mind of man. If we come to the conclusion that the prophecies cannot be understood, then no purpose can be gained by such communications. If they cannot be understood until fulfilled, they do not foretell future events. There is, therefore, danger that we undervalue this gift that God has given us, and which he has not given us in vain. If it could be shown that doubts could be raised as to the applications of these prophecies so that we should not be too confident in our conclusions; even if we should give these doubts all the force that the writer can attach to them, it does not follow but that these doubts are groundless, and that sound reason would dictate that we should weigh well the arguments that are advanced in proof of our Savior's immediate appearing. And blessed is that servant that shall be found watching.

To be continued.

1843.

DEAR BRO BLISS.—For a length of time, the signs of the times have convinced me that the end of all things is at hand; yet my conclusions on the subject were without definitness, from want of investigation. But recently my attention has providentially been turned to the examination of the matter. A subject so momentous to myself, to the church, and to the world, it seemed to me fearful presumption to neglect any longer. About three weeks since that state of mind and heart was sought for which might prepare the way for an unbiased judgment in the case: for without a heart *entirely* consecrated to the will of God—a willing mind that God should speak out definitely—a willingness to imbibe what is declared without addition or detraction—a readiness to turn out from the strong current of popular opinion and prejudice—a spirit of self sacrifice which is not terrified by the searching blasts of popular denunciation, and a desire and fervent humble prayer for the guiding and enlightening influences of the Holy Ghost, no one, whatever may be his intellect or his erudition can, in any suitable manner, be prepared to appreciate a subject so intimately and inseparably adjoined to the sublime and tremendous realities of eternity. An interpretation on the prophecies or on any portion of God's word by an illiterate individual, in the unobservered by-paths of life, who is filled with God's spirit, is unqualifiedly more valuable to the cause of Christ, than the most labored disquisition of the most learned men on earth the thermometer of whose spirituality is so low, that he depends more upon *his knowledge of letters and rules of interpretation* than upon the teachings of the Spirit. Our Saviour told his disciples that when the Comforter was come, he should lead them into all truth. This Teacher and Interpreter must not be forgotten at such a crisis as that to which we have now arrived: and that spirit of entire dedication to God must be sought and obtained which will lead us to cut loose from the opinions of popular men, and be willing to be considered outcasts from the good graces of our own kin and kind for Christ's sake.

Having examined the subject of the second advent of our Savior as carefully and as critically as my ability and time thus far would allow, in such a view of my responsibilities and dependance on the Great Teacher as above expressed, taking into account what our Savior and the Prophets and Apostles have said on the subject, general indications of the times in which we live, together with historical facts of the past, my mind is made up in the fear of God, that it is my imperative duty to declare to all within my reach, that *the acceptable year of the Lord and the day of vengeance of our God*, is just at hand.

This position has not been taken, my brother, without prayer and trembling; but the more prayer, the less trembling; the promises of God are my strong pavilion.

With these views and purposes, my breast must be bared, as in times past, so now afresh, to the burning elements of secret or open disaffection on account of opposite opinions which may meet me in my humble path. But with all the scorching fires that a world might kindle, let me rather be a door keeper at the outer court of that kingdom which the King of Glory is about to set up, than take the awful responsibility of taking a stand against God, to bask in the sunshine of popular applause. He who opposes this doctrine must inevitably turn away from a large class of unusually spiritual Cristians, and take sides with errorists, scoffers and infidels.

Time and space will now only allow a slight glance at the reasons for embracing this doctrine. The fact that correct chronology, which can be brought to tolerable precision, makes this world to be, at the expiration of this year, 6000 years old—the exact concurrence of various prophetic periods, their commencement being established by the most satisfactory historical events, and ending at the local point of 1843: whereas any effort to establish any other dates for these periods, bases their origin upon, comparatively, incongruous historical data, and brings them to a completely inharmonious ending. Considerations of this character, together with the fulfillment of the signs given by our Lord, and the universal omens of some great overturn in human affairs, which are noticed and spoken of by men of intelligence and observation throughout the world, bear to my mind conclusive testimony that the great grand Crisis of all crises, the eve of which we are now approaching, is the literal, personal coming of the Son of God.

Yours in the fellowship of truth,

L. B. COLES.

Lowell, Dec. 1842.

DEAR BROTHER BLISS.—It is encouraging to believers in the speedy coming of Christ, to hear of the success of this glorious truth as it makes its way to the hearts of the people, and the reports of the lecturers as they go forth to proclaim the "Midnight Cry" are heart cheering to believers in every part of the land, and I could wish that they would be more punctual in giving reports of their success, and also of their trials and disappointments.

The friends of the cause in this City have been very much stimulated to action by the recent labours of the Rev. Mr Stoddard, who spent a few days among us, and lectured to good and attentive audiences; the immediate effect of his preaching was seen in the conviction and conversion of sinners, and the awakening of the believers to a sense of doing what they have to do *speedily*, for the *Master standeth at the door*. There are many believers here who are rejoicing in the *glorious hope* of the appearing of our Lord in 1843; and they are

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often together with one accord, comforting one another with that doctrine which was the hope of the apostles and of the early christian Fathers.

There are several laymen in this place who devote most of their time in labouring in the neighbouring towns, success attends their efforts and many are taking heed to the cry.

The effect of this doctrine as seen in uniting in one body, christians of all denominations, strikes me forcibly, as being a fulfilment of the promise of the Lord in Mal. iv. 5, 6, Behold, I will send you Elijah the Prophet before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. This prophecy had a partial fulfilment in John, but it appears to me that it has reference to the second, as well as the first appearing of our Lord, for it is connected with the great and dreadful day of the Lord. The office of the ministry here predicted seems to be to unite in one the children of God, lest the earth and all that is therein should be smitten with a curse; now is not the effect of the "Midnight Cry" to unite in one the children of God from every sect;and is not every one under the necessity of giving up sectarianism when he embraces the belief of Christ's speedy coming to Judgment.

The great mass of Christians have for a long time been engaged in building up sects, the pastors have been each one looking for his gain from his own quarter; instead of the spirit of love being manifested toward one another, the spirit of hatred has been shown, rending and discord have been the order of the age in the Christian Church. Who in such a state of things would be prepared for the coming of the Lord ?—would not the earth and all that dwell therein be smitten with a curse, if at his coming the Church should be found thus doing instead of watching as they are commanded,for their Lord. But God in his mercy to a perishing world has sent the spirit of Elijah forth, and is turning the hearts of christians one to another, sectarianism is entirely lost in the image of Christ, ministers who embrace this belief think no more of building up sect, but only of saving souls and preparing a sleeping church for her coming Lord.

Was not the office of the spirit of Elijah, as manifested in the ministry of John, to prepare the world for the coming of the Messiah ? and is it not the office of the "Midnight Cry" to make speedy preparation, for the GREAT DAY OF HIS WRATH IS AT HAND.

Hartford, Ct, Dec 17, 1842. D. C.

Dear Br.Bliss.—We are told from the pulpit that such "exciting" doctrines as those of the second advent, now promulgated, are to the mind like "high seasoned food" and "drunkards' stimulus" to the body; therefore "unhealthy" and will be followed with lassitude and weakness. It is,moreover, "dangerous thus to tamper with the human intellect;—we should use such food as God has given us, both for the mind and body."

Who are excited ? Those who look for their Savior from heaven ? They lift up their heads and rejoice because their redemption draweth nigh—are awake and always ought to be, and devoting time and strength and money to scatter light and truth, and arouse men from guilty slumber, and point them to Christ as the only Savior, the Ark of Safety. Is not this right? Men are asleep—yes, spiritually dead ; hence the command, "Awake ; thou that sleepest, and arise from the dead, and Christ shall give thee light." The Brn. will preach that sinners are liable to die and go to hell any moment.

We believe, from the history of the world, the signs of the times and the word of God, that probation is about to close ; and we add to it, that they are also liable to the coming of the Son of Man, and the tremendous scenes of the last day ;—Yes, we present all the motives of the gospel, a Savior crucified, the dying love of Jesus ; and that we ought to love God and keep his commandments, because it is immutably *right*. Under the influence of the double motive we present, multitudes of slumbering Christians awake—sinners take warning and seek mercy at the foot of the cross ; and O blessed experience ; there the burden of sin rolls off, and they find pardon and peace. What is wrong ? Why, "such excitement is adapted to grieve the Spirit of God." Let the thousands who rejoice to-day, saints and sinners, that they ever heard the Midnight Cry, answer. But what grieves the Spirit ? It is opposition to Christ's coming—it is the love of the world—it is hatred to truth. If the truths of the Bible are "high-seasoned food," let me have such to feed me;—if the "right word of the Lord" is "drunkards' stimulus," let me enjoy it daily. Who ever accomplished much, morally or physically, without being interested and awake ? The stirring appeals now made are applicable and right, aside from the truths of Christ's coming at hand. Are not men in danger—regardless of their eternal well-being—and going to perdition ? And can they have too vivid a view of that danger ? The fate of some soul is sealed, at almost every breath we draw ! & the fate of all soon to be seen, shall not the warning ring?

Did Paul present too exciting a topic to the mind of Felix, when he reasoned of righteousness, temperance, and *judgment* to come ?

Felix *trembled*. O how wrong it was, brother Paul, thus to "tamper with his intellect;" "to treat his reason so;" "he might have gone crazy;" and if not, only think of the re-action that must take place—the consequent "lassitude of mind !"

Suppose the bro., who has been laboring to darken this subject, and throw it in the shade, could have had it in his power to have aroused those two intoxicated sleepers, who, insensible to outward objects, were gliding along in their canoe toward dread Niagara. Would he refuse to make a strenuous effort to awake them from their dangerous slumber, because the subject was exciting ? Possibly even then they might not awake, as was actually the case, and start up only to see themselves on the very verge of the dreadful fall, and cry, O God! I'm lost ! The bro. will doubtless acknowledge this a proper representation of the case of all the ungodly. But, as it was in the days of Noah and Lot, so it will be till the seventh angel sounds, and the mystery of God is finished—warnings will be unheeded till sudden destruction comes upon them, and they shall not escape ! how many will then stand up and cry, O God ! I'm lost ! Edward Canfield.

Clyde, Dec. 15th, 1842.

Letter from C. French.

Dear Bro. Himes.—On my way to this place my spirit was stirred within me to find that so little had been done to warn the inhabitants, that the dissolution of the earth is very near. In Easton, on the Delaware, containing about 8000 inhabitants, no one has given the alarm ; and I could not learn that any publication had been circulated in the place. I introduced the subject at the public house where I staid for the night, found some who listened with apparent interest ; I gave them books, which they said they would read and circulate. From Easton to Wilkesbarre, a distance of 60 miles, I left publications at every Post-Office and place, at which we stopped ; I found but few who knew anything of the subject more than to say, "no one knows anything about it ;" but my refusing to take pay for my books, which I freely offered them, disarmed them of the weapon, with which the advent cause has been assailed, "it is all a money speculation".

Permit me to say I am resolved to give second advent publications to any who will read ; I came to this resolution while at Worcester, a glorious result was there manifest, a deep conviction accompanied the evidence presented that Christ will soon appear, believers were greatly multiplied and strenghtened, aid was given to some of the brethren who were in straitened circumstances, that felt it their duty to leave their families and give the Midnight Cry.

On the morning of the last Sabbath I was there, the 11th inst., 12 of their number met at the house of a brother to consecrate themselves wholly to the work.

Many who had the theory of Christ's coming in '43 in their heads received the love of it into their hearts, and consecrated themselves, and what they possessed anew to the Lord.

I was in a measure successful before in presenting the evidences of the Savior's near approach, but I have seen nothing to compare with what I witnessed yesterday. On Sabbath I enquired if there were any present who expected to see the Savior next year; but one arose. Tuesday, A.M., after the Bible Class, in which we investigated the 2300 days, their length, and meaning ; when they began, and will end, I invited those to arise, who were convicted that Christ would come in 1843, the congregation almost unaminously at once arose, the house was crowded; I then invited those to arise, who believed without a doubt that Christ would come next year ; more than 20 arose. We then went to the bank of the Susquehannah, in which Elder Lane immersed 25 joyful converts ; what I am now permitted to witness reminds me of the gospel in primitive times, when "the Lord added to the Church daily such as should de saved."

I expect to give my next lectures in Wilkesbarre, 5 miles above this. On the first of January, the Lord willing, I am to commence in Lewisburg, 60 miles south. I do realise that the time is short, that a short time will close all our labors on this earth; what is done must be done quickly.

Beloved Brethren, who believe without a doubt, that this world will pass away in a few short months, permit me in love to ask, is there not enough of that in your possession which will soon perish, and which you will never need, that might be immedately given, and so that every family in the land might have a book on the subject. If a copy of Brother Fitch's Reasons for believing Christ will come in '43, and the Diagram and Clue to the Time,could be given to every family who have not had them, who can tell the result? In many towns there are friends, who could circulate the books if they had them, and where there are not there are brethren who could go and distribute.

Brethren, shall it be done? Who will give ? Who will go ?

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Yours, in the hope of the glorious appearing of the blessed Savior.

CALVIN. FRENCH.

Plymouth, Pa., Dec. 21, 1842

Since writing the above, we have had this morning a second advent experience meeting, more than 60 spoke, more than two thirds men, most of them expressed their belief that Christ will come in '43; among them were brethren Lane, Harvey and Heerman, public labourers, whose influence will be felt in this region. After our meeting 24 happy converts were baptized by Brother L. Truly the work is glorious. C. F.

THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, JANUARY 11, 1843.

HARMONIOUS TESTIMONY OF THE WITNESSES.

"Times and Seasons Never to be Known."

The Professor, vs. A Cloud of Witnesses.

Professor.—When Christ appears, you expect, do you not, that he will "restore again the kingdom to Israel?"

Ezekiel.—Most certainly. "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land." The glory of *New* Jerusalem must needs excel greatly that of *Old* Jerusalem, for it is to be, "round about eighteen thousand measures; and the name of the city from that day shall be, *The* LORD *is there!!*"

Prof.—Very well; admit that the kingdom will be restored *when* the Lord is revealed, yet who dare affirm that he understands aught respecting the *time* of its restoration, seeing Christ puts a quietus upon the whole matter by saying to his apostles, "*It is not for you to know the times or the seasons which the Father hath put in his own power?*" This seems to be forbidden ground; as effectually guarded as was the tree of life in Eden, by the flaming sword of the cherubims. *No one can* understand the time.

Daniel.—Professor! Professor! you err greatly in saying "*no one can understand;*" for the words of the man Gabriel, whose "face was as the appearance of lightning, and his eyes as lamps of fire, and his voice as the voice of a multitude," even the voice of that heavenly messenger is still ringing in my ears, saying, "*The wise* SHALL *understand!*" And again, "Go thy way Daniel, the words are *closed up and sealed* TILL *the time of the end.*" Gabriel's words seemed to me very clearly to imply, that *at* the time of the end, so many of the predicted events would have transpired, that all the *wise*, honest-hearted truth-seekers, would discover that *the vision* was *unsealed*, and hence UNDERSTAND, not only that they were living IN the time of the end, but that the period when I should "stand in my lot," might also easily be determined from the *numbers* which I left upon record. When I stand in my lot, my people. "*every one found written in the book,*" are to be delivered; no matter where they are scattered. Or, if they are sleeping in the "dust of the earth," they shall "awake to everlasting life." And they "shall take the kingdom, and possess the kingdom forever, even forever and ever."

Prof.—*Thy* people, *thy* people, Daniel. Do you not recollect that Gabriel said expressly, *thy* people? Surely, *thy* people, the Jews, cannot mean *all the saints.* And, moreover, *thy* people *were* delivered from under the galling power of Antiochus; and all the saints *will be* delivered in God's own time; but the knowledge of that time he "hath put in his own power."

Paul.—Daniel's people are God's people; and God's people are the children of Abraham; and the children of Abraham are *all who believe in Christ.* As I once said to the Galatians, so do I now repeat to all the inhabitants of the earth, of every name and nation: "Ye are all the children of God by faith in Christ Jesus. They which be of faith are blessed with faithful Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If *all* the faithful are to be blessed *with* faithful Abraham, they must of course be "found written in the book," and be "delivered" when Daniel's people are delivered, "at the end of the days," "at the sound of the trump," when they "awake to everlasting life," or, as brother Ezekiel testifies, "when the Lord God *opens the graves* of the "WHOLE house of Israel."

Prof.—But the bars are not yet taken down. No one can enter the field of prophecy till the bars are down, or a gate open somewhere; and there is no opening yet, as I can see. "*It is not for you to know!*" stands with forbidding frown at each entrance, saying to all who approach, "*positively no admittance!*"

Christ.—Why do you confine my testimony to limits thus circumscribed and narrow? Why *break out a single link*, and holding it up to the world, cry, "*this is all the chain?*" When my beloved apostles desired to know the time of the kingdom's restoration, if I told them, "It is not [now] for you to know the times or the seasons which the Father hath put in his own power," did I not also at the same time add, "But YE shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and *unto the uttermost parts of the earth?*" Why do you not understand my speech, and cease from such forced and false construction of thy Lord's testimony? Can not my words, without doing violence to my meaning, be understood thus: "The times and seasons, *at present*, are known only to my Father; and he will reserve this knowledge in his own power, until after the Holy Ghost is come upon you, and *then*, YE shall receive power to know also? And, in fulfillment of this very promise, did not one of the apostles to whom it was made, afterwards declare that *he had received this power?* Did he not testify, and bare record of the *revelation which God gave unto* ME, and that I had communicated the same unto him by my angel, when he "was in the Isle that is called Patmos?"

Prof.—But there is one passage which is an *insuperable objection* to our knowing *anything* of the time: "For as a snare shall it come on all them that dwell on the face of the whole earth." Now if it comes as a snare upon *all*, how can *any* know the time, or be aware of its approach?

Luke.—I object to such a palpable misrepresentation of my testimony. When any one quotes from my writings, I beg he will do me the justice not to give one short sentence from the middle of a paragraph, and exhibit that as the entire scope and meaning of the whole. You have quoted a single sentence from the middle of a paragraph found in a portion of my writings designated the 21st chapter; though the division of my writings into chapters and verses as they now stand, was totally unauthorized by me. However, if you commence at the 34th verse of the 21st chapter, and read to the close of the 36th verse, you will have *all* the paragraph from which your quotation is made, and will be able, I think, to understand our Lord's meaning. Let me write it as I did at first: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch, ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Here you notice that in the first clause of this paragraph our Lord warns us to beware getting so swallowed up in the cares of this life as to be unaware of his coming; in the next he declares that it shall come as a snare on all (emphasise *all* as much as you please,) that dwell on the face of the earth; and lastly, again admonishes us to *watch* for his appearing, plainly implying that if we *do watch*, WE shall ESCAPE the snare. Professor, if you will carefully and *prayerfully* study the written testimony of the prophets and apostles, you will find that its whole current goes to establish the fact that those who are *looking*, *watching*, and *waiting*, for the coming of the Lord, will not be in darkness as to the *time* of his approach; but will, at the instant he appears, fly to meet him in the clouds, and thus, cease to be numbered among the "*all them* that dwell on the face of the whole earth," upon whom, truly, the judgment of that day will come "*as a snare!*"

Prof.—But it is written, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." What fool-hardy presumption it is then, for any man to talk about understanding this most profound secret, unknown even to the Son of God himself!

Mark.—What a hopeless task it is, also, to make a man see, who is wilfully blind! Our Lord truly opened the eyes of those that were *born* blind, but never did he cause any to see who *willfully* closed their eyes upon the light. Of all the witnesses who have now testified, I have perceived a disposition in you invariably, to *suppress a part of the proof.* You will not listen to all the evidence; for while the witness is on the stand, you watch him, and the moment he drops a word or sentence which alone, and disconnected with the other parts of his testimony, would seem to favor your suit, you instanly seize upon it and raise such an outcry in court as to deafen both the jury and the bar together. By taking our Lord's saying that the *day* and *hour* was *then*, at the moment of his speaking, unknown to men, angels, and himself, and drawing from it the unwarrantable inference that it *never would be known*, you cause him to contradict himself, and place him before the world in the shameful position of a *false witness!* when he is declared to be "*the faithful and true witness.*" He had, only a few moments be-

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fore saying that nobody knew the *day* and *hour* of his coming but the Father, been describing certain prominent and important *signs*, which, he solemnly assured us would be *infallible precursors of his speedy coming*, and that the generation which should see them might *know* that the time of his appearing in the clouds of heaven was nigh, even at the doors. He said they would know it as surely as it is known that summer is near by the appearance of buds and leaves upon the trees. Now, therefore, if the generation is living that has seen these signs, referred to by the Lord Jesus, then let them settle it in their hearts that *his coming is near*, and that *the* END *is at the doors!*

Matthew.—I wish to add just a word in conclusion, to notice one other point, not adverted to by brother Mark, which may possibly serve to enlighten the Professor, as to the question, whether the Son of man is to be revealed speedily or not, and that is, that although it may still be true that "no man knoweth the *day* and *hour*," yet if the event is near, on looking around in the world, one fact will be most manifest, i. e. *multitudes of true saints, everywhere, rejoicing and lifting up their heads*, KNOWING that their REDEMPTION DRAWETH NIGH!

O. S.

Lunatic Department.

According to the representations of our opponents, multitudes have become insane on account of the preaching of the coming of Christ. If such is the fact, they will be able to give the names and places of residence of such persons: if they are not able so to do, they can only pass as *crazy reports*.

Mr. Colver, in his lectures, stated that "*many* were made crazy by the preaching of the coming of Christ, and had been carried to our Insane Hospitals" and also that "families are being broken up by it," &c. We noticed this, and called upon him through the "Signs of the Times," "to acknowledge that such is not the fact, or to give us the names and residences of the *persons* thus affected;" and we promised to give the name of one restored to reason, from the preaching of this doctrine, when the name of one could be produced, who was made crazy by it. To this Mr. Colver responded in the following letter, which appeared two weeks since, with the remarks in connection with it, and the case of recovery which we had promised.

To the Editor of the "Signs of the Times."

DEAR SIR:—As you have called upon me in your last number for an instance of insanity occasioned by Millerism, I send you the following, with reference to my informer, and I do so with his permission.

Mrs. Samuel Stone of Groton, was made insane at a Miller meeting in Littleton, in the fore part of October last. The wife of my informant, Mr. Isaac N. Stone, took care of her until her insanity terminated in death. You will therefore learn the facts in the case, if you wish them, by calling upon Mr. Isaac N. Stone of Harvard, I shall surely have no objection to being corrected if I have been wrongly informed. Will you be so good as to publish the above.

Yours respectfully, NATH'L. COLVER.

28 Lagrange Place, Boston, Dec. 22. 1842.

The above is thus far only based upon hearsay testimony. That a person predisposed to insanity, might become insane under any circumstances, we do not dispute; and instances of insanity can be shown by the reports of our Insane Hospitals, that have occurred under every variety of circumstances. We therefore again call for the *proof* that the preaching of the immediate coming of Christ has been signalized in any place, as a cause of insanity. This is the same old charge that has always been brought against the preaching of the gospel, and we can give the names of ten, who have been made insane from ordinary religious causes, for every one that can be *proved* to be so made from the preaching of this glorious doctrine.

We give the following instance of recovery from insanity, by the preaching of the immediate coming of Christ.

This certifies that my mother was insane and under the care of Dr. N. Cutter at the Insane Hospital at Pepperell. The doctrine of the immediate coming of Christ was found to be so agreeable to her, that Dr. Cutter *recommended* that I should keep that subject before her mind. The result was most happy, and she is now fully restored to her reason.

Boston, Dec. 23, 1842. GEO. A. REED.

We have since received the following letter, which gives the *facts* in the case.

To the Editor of the "Signs of the Times."

DEAR SIR:—I saw in your last number of the Times, a letter from Rev. N. Colver, stating that Mrs. Samuel Stone of Groton was made insane at a Miller meeting in Littleton, in the fore part of October last; and that the wife of Mr. Isaac N. Stone took care of her, until her insanity terminated in death. The case was this, Mrs. Samuel Stone, of Woburn, a feeble woman, made so by the measles a few weeks before, together with a disease she had had in her head for a number of years, got into a very unhappy state of mind. Her physician and friends advised her husband to take a journey with her; accordingly they did, and came to Groton at the time of the Littleton camp-meeting; they arrived here Friday afternoon, Saturday went to the camp-meeting and returned home the same afternoon; she seemed happier than when she came the day before; she told her friends when she first came from Woburn that she had come to die with them. On Monday afternoon she had a severe pain in her head, in the night she lost her reason and continued in that state until she died on Sunday, fourteen days afterwards. She had an abscess in her head which broke the day she died, I was with her three days during her sickness! But the wife of Isaac N. Stone (who is my husbands sister) was not there, and knew not that she was dead until she had been dead a fortnight. Respectfully yours.

SARAH C. DICKSON.

Groton, Dec. 30, 1842.

We again call upon the Rev. N. Colver to prove his statement or retract it.

WATCH-MEETING, ON NEW YEAR'S EVE. Our friends in several places, we learn, observed the last night of the year and the ushering in of the new, by prayer and other appropriate exercises.

In Worcester, we learn a large and solemn audience was in attendance, and the exercises were most interesting and appropriate.

In this city, our friends assembled at the Chardon Street Chapel, and were addressed with very appropriate remarks, by brethren Starkweather and Himes, a crowded audience filled all the seats, the aisles, and every other place in the house where one could stand or sit, and with solemn stillness listened to the pungent remarks of the speakers until the new year was ushered in.

TABERNACLE. There is now such an anxiety to hear these momentous truths, that but a small portion of those who wish are enabled to gain admittance to the Chardon Street Chapel, and as the brethren have been unable to procure any place of worship which will begin to accommodate the crowds which are in nightly attendance, they have concluded to erect a cheap and commodious tabernacle, in Howard Street, in which they intend to hold public meetings in as long as it shall be needed. The building is now commenced, and will be completed about the first of February. This will forever give the lie to the story that we have fixed upon the 3d of April.

TO SUBSCRIBERS AND PATRONS. In consequence of our absence, and the crowd of business at the office, some communications and orders of a difficult nature, have been neglected for a time. But we hope in future to have everything attended to with promptness.

DEPOT OF SECOND ADVENT PUBLICATIONS

36 PARK ROW, NEW YORK.

This has been in operation now, about two months. Its object is to afford facilities for the diffusion of light in that vicinity. *Twenty-six* numbers of a daily paper was first issued, since which a weekly paper is continued, the same size of the "Signs of the Times," entitled the "*Midnight Cry.*" This paper in connection with our Second Advent publications generally, are now being scattered profusely not only in that city, but throgh the south and west.

We have placed *faithful men* in the office, who take the charge of the office and publications in our absence. All communications addressed to J. V. Himes, will be promptly answered.

The expenditures thus far exceed the receipts by a *thousand dollars*, yet the immense good which is being done for the cause, forbids its discontinuance, though it should cost twice the sum. The friends who are acquainted with the actual wants of the cause in that vicinity, will not see it suffer, or permit it to be discontinued while it is needed.

☞ Our friends in Worcester, and vicinity, can supply themselves with Second Advent Hymn Books, at the Bookstore of S. A. Howland.

SECOND ADVENT CONFERENCE AT WATERTOWN.

There will be a Conference of believers in the Second Coming of Christ (by Divine permission) held in the Baptist meeting house, in Watertown, to commence on Monday, Jan. 23d, at 10 o'clock.

The object of the conference will not be controversy, or to get a victory over those who have not examined and received the evidence that "the Judge standeth at the door," but to present our reasons from the word of God, IN LOVE, why we believe that Christ will appear in the clouds of heaven in a *few months*, "without sin unto salvation to those that look for him." Also to arouse attention to the necessity of a preparation for that great day.

Brethren and sisters who love Christ's appearing, are cordially invited to attend. The time is short, and what is done must be done quickly. It is expected that Bro. Reed will lecture upon the subject during the conference, which will continue several days.

WALTER RUSSELL,
W. C. STONE,
Watertown, Jan. 6, 1842. LUTHER BENT.

Letters

Rec'd up to January 7, 1843. P. M. Greencastle, Ia. Carroll, N.H. Lancaster, N.H. Wilmington, Vt. Detroit Mich. Warsaw, N.Y. Mobile, Ala. Suncook, N.H. Saco Me. Springfield Ms. S. Solon, Me. E. Whateley, Vt. Plymouth, Me. N. Dixmont, Me. Boothbay, Me. Dennysville, Me. Spring Arbour, Mich. $1. Brandon Vt. Casdaga, N. Y. Grand Isle. Thompsonville, Ct. South New Durham, N. H. Uxbridge, Mass. W. Wrentham, Ms. East Orleans, Norwalk, O. Greene, N. Y. Hampstead N. H. North Fairhaven, Mass. Braintree, Vt. South Strafford, Vt. Highgate, Vt. (no money!) Goffstown, N. H. Jacksonville, Ill. Saco, Me. $1. Wales, Me, Carlisle, Ms. Mt. Desert, Greenfield, Ms Three Rivers, Ms. East Washington, N. H. Georgia, Vt. North Fairfield, Vt. Bethlehem, N, H. Ellington, Ct. North Fairfield, O. Glenville, N. Y. Greenville, N. Y. Montpelier, Vt. Lancaster, N. H. Somersett, N. Y Waybridge, Vt. Braintree, Vt. Canterbury, N. H.

J. Litch, N. W. Burlingame, R. Plumer, R. Walker, M. Stoddard, R. Andrews, A. P. Shepherd, M. H. Hopkins, J. R. Gates, H. Barton, $10. D. Burgess, E Heath, A. B. Huntington, J. W. Shepherd, $10. P. O. Taft, D. B. Wyatt, J. B. Stead, C. M. Doolittle, N. Tuttle, A. M. Billings, J. Weston, S. Stone, A. J. Williamson, J. Seavey, unknown, $10. Jas. Thewing, K. K. Mayers, J. Lamb, H. Kinney, J. C. Hutchins, D. Burgess, L. M. Lowell, J. Lull, R. Walker, unknown, Newburyport, $10. J. Bridgeman, J. D. Marsh C. J. Whitaker.

Bundles Sent.

F. R. Mayers, Worcester, Mass. Chillion Wines, Vergennes, Vt. J. H. Lonsdale, Prov. R. I. B. F. Carter, Exeter, N. H. J. L. Johnson, Worcester, Mass. E. McLeod, St. Johns, N. B, Taftsville, Windsor Co. Vt. E. Heath, Springfield, Mass. Samuel Fitts, East Braintree, Vt. R. W, Pratt, Lowell, P. M. Highgate, Vt. J. Wiston, Unity, N. H.

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A DISCLAIMER.—The Olive Branch, a politico-fictitio-religio paper, which has long claimed to be the organ for New England of the Protestant Methodists, has now come out and disclaimed being a religious paper, but claims to be a secular paper, with two or three columns devoted to the Methodist cause.

The fact is, it has become so notorious for its scurrility, slanderous remarks, and the love-sick novels with which its columns have been filled, and which course it has attempted to justify by the word of God, that it feels the awkwardness of its position, from which it can only escape by disclaiming to be a religious paper.

We have, however, looked over the paper in which the disclaimer is made, for the two or three columns devoted to the Methodist cause, and although there are *eleven* columns devoted as usual to novel reading, and the usual amount of slang, the only portion of it which can be said to be devoted to religion is two columns, which are from the diary of a clergyman, and which are signed, "The Same Old Coon." Alas! for the religious press. It would still be to its credit if it would come out and disclaim any pretensions to religion.—*N. Y. Luminary.*

We are less surprised that Norris should *disclaim* publishing a religious paper, than that he should ever have made any such pretensions.

Of all the papers with which we exchange, there is none but has more claims to decency and religion, than this same Olive Branch. The opposers of Christianity could not take a more effectual course to entirely undermine the very foundation of the religion of the Cross, than is pursued by this paper. The "Investigator" hoists its flag to the world, and, openly and boldly proclaims its object, but the 'Olive Branch" professes to be on the side of religion and virtue, and yet continually fills its columns with fictitious writings, and low billingsgate attacks on those whom its venom can neither reach nor injure. While its readers suppose that the paper is what it pretends to be, they will peruse the silly "tales,"—the foolish extracts from the last new novel—its stale trash and futile attempts at wit, and the falsehoods with which its columns teem; and as they thus wade through its sickening pages, the inexperienced are led to believe that such horrid mockery of solemn truths, is in accordance with the spirit of the religion which it professes, and thus acquire loose and incorrect principles, from which to open infidelity there is but a step.

The last number contains a downright falsehood, in an article headed "Millerism," and signed "James" That asserts that the believers in the immediate coming of Christ, "do not rely upon the Bible as the principle evidence of their belief. They frankly acknowledge, that did they rely upon calculations and evidences drawn from the word of God, they should not dare to be so positive in their assertions that the coming of Christ to judge the world, will take place within a few months. Will it be believed, then, in the 19th century they profess to have had a revelation from God!"

The above is as gross a falsehood as ever emanated from the great patron of the Olive Branch, the father of lies himself; and although Norris may attempt to get off, by claiming that the article is from a correspondent, yet he cannot thus escape; for he knew it was false when he admitted it into his columns; and that we rested the truth of our doctrine, solely and exclusively on the declarations of the word of God. We depend upon no "sights," "dreams," or "special revelations" whatever. And knowing this, Norris, in opening his columns to such a slander, is guilty of being an accessory before the fact.

Whatever individuals, as individuals, may have said, the cause rests upon the testimony of the Bible, and on that solely.

IT'S ALL A SPECULATION. How true this is of our opponents. Mr. Robinson of New York, charges 25 CENTS admission to a single lecture for the refutation of our doctrine. Rev. N. Colver of Boston charges only 6 1-4 CENTS a single lecture, to put it down. An Infidel club in New York city, only charge SIX cents. The *rum seller* who trespassed upon our camp-meeting at Chicopee Falls, charged 5 CENTS for a ballad of *doggerel verse*, against the "*Miller humbug*," (to quiet the drunkards' fears), for the sake of disposing of a *glass of rum*, (done in this way to evade the law? What an association! can all this be speculation? are not these disinterested men? Do they not seek the public good?" Look at them—and judge.

DECEPTION. When we say Christ is to come as soon as 1843, our opponents often say, "O! he may come before that time," "We can't say but he will come to-night." Now what *are the facts?* *Ans.* They do not believe Christ CAN COME till after 1000 years spiritual reign! Are they *deceived*, or is it possible that they would deceive others? Judge ye.

The following letter of brother Fitch to Professor Stuart, we published last August. The only reply that the Professor has ever made to it, is by a *note* in the second edition of his "Hints," p. 87. We again give the letter of brother Fitch, with the note of the Professor in full; and we would enquire of brother Fitch, if the reply is satisfactory?

Letter to Moses Stuart.

REV. MOSES STUART:—Dear Sir,—I have read your *hints* on the interpretation of prophecy. According to your request I have heard you through. Will you please look at Daniel vii. 21, 22. "I beheld the same horn made war with the saints, *and prevailed against them*, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

This horn you tell us, is Antiochus Epiphanes. You also show that Scripture has no occult or hidden meaning.

Now, my dear sir, as you are a learned man and I an ignorant one, will you please inform us, from the plain and obvious import of the Scripture language, how it was, or is, or is to be, that Antiochus Epiphanes, who died a hundred and sixty-four years before Christ was born, either did, or does, or will make war with the saints and prevail against them, until the Ancient of Days comes, and judgment is given to the saints of the Most High, and the time come that the saints possess the kingdom. Yours, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

CHARLES FITCH.

Albany, Aug. 13, 1842.

[PROF. STUART'S NOTE.]

"A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Dan. vii. 21, 22, as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that "the little horn" (beyond all doubt Antiochus) "made war upon the saints and prevailed against them," and 'the Ancient of Days came, and rendered judgment to the saints' (vindicated the cause of the pious,) 'and restored to them the kingdom' which had been taken away by Antiochus. In other words: God appears as the vindicator of the pious and persecuted Jews, and restores to them the rightful dominion of their country. This idea is thrice repeated in chap. vii.; first, in the account of the vision as comprised in vs. 2—12, where vs. 9—11 are appropriated to designate the condemnation and punishment of the little horn, "whose mouth speaketh great things;" secondly, in vs. 21, 22, as already quoted; and thirdly, in vs. 24—26, which are part of the explanations given by the angel. Now the writer in question, as many others have done, appears to have mistaken the judgment mentioned in vs. 10, 22, and the dominion given to the saints (v. 22), for the *last* judgment and millennial dominion of the church. How palpably erroneous this is, may be seen by consulting Dan. vii. 13, 14, where the later coming of the Son of Man, and the dominion which is given him, are plainly represented as *subsequent* to the judgment and punishment of Antiochus, as described in the preceding context. This decisive circumstance, the writer in the periodical to whom I have adverted, in his haste and in his zeal for favorite opinions, seems to have wholly overlooked. One who feels as much confidence as he appears to possess, ought at least to look more carefully on what sort of ground he is treading.

Whatever there is of obscurity or uncertainty in respect to the *fourth beast* with his ten horns, as represented in chap. vii., it is made quite plain and palpable by chap. viii. In Dan. viii. 8 seq., the dominion of Alexander the Great, its division among his four chieftains, and the rise of the little horn from one of these, are so plain as to be altogether undeniable. Then the characteristics of this "little horn, as given in chapter viii. 9—12, are plainly the same for substance as those given in chap. vii. 8, 11, 20, 21, 24, 25. All is rendered still more certain by the repetition of the same characteristics in viii. 22—25, which, in connection with v. 21, shows very plainly, that the "little horn" and "king of fierce countenance" is of Grecian descent, and rules over one of the four kingdoms into which the empire of Alexander was divided.

All the real difficulty of the case arises from the fact, that the *Messianic dominion* described in vii. 13, 14, and again in chap. vii. 27, is mentioned as if it were an *immediate* sequent of the destruction of the little horn or Antiochus. So far as the *manner* of the description is concerned, one might judge this to be the case; for no interval of time is designated, and none is necessarily implied by the use of appropriate particles. But in cases very numerous, both in the Old Testament and in the New, the manner of announcing the Messianic kingdom is the same. No interval between it and earlier events is specifically designated. Yet nothing can be more erroneous than the conclusion that no interval of time, in such cases, is to be supposed. It is impossible not to allow such an interval. So here, no one could err more than to suppose that the *Messianic* kingdom is to follow *immediately* after the destruction of the kingdom of Antiochus. The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one still future. He makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology.

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He who does *not* understand this common usage of the Hebrew prophets, must have made but little progress as it respects the study and the knowledge of them. He who does understand it, can find no serious difficulties in the case before us.

LETTER FROM WM. MILLER.

DEAR BROTHER HIMES. The second edition of "Stuart's Hints" has just come to hand. I have perused his appendix, and see nothing worthy of notice, except a dry pun on page 173, concerning the men of April 3d, A. D. 1843. It is suggested that the 1st of April would have been a better day to have fixed upon for Christ to have come. I have no doubt but that he is honest in this suggestion, and if he could have altered the day of Christ's death from April 3d to April 1st, his suggestion would be freely given. He invents or reiterates a lie, and then repeats a stale childish joke, and shows his heart to be any thing but pious or devotional, on a subject so blessed as the glorious appearing of the great God and our Savior Jesus Christ. His piece against Duffield is full of low stale witicism, yet it is evident that the writer thinks he has given his brother a real drubbing: but I think he has exposed himself to a severe chastisement which he will be likely to recieve, if his brother Duffield should see fit to use the rod which Brother S. has put into his hand.

Both of these champions, in my opinion, are wrong, the one is too literal in a carnal sense, the other is too carnal in a spiritual sense; the truth lies between them both; and while the D. Ds. disagree, the common minds will get the truth. These men both are putting too much dependence on the wisdom of this world. Prof. S. shows plainly by his writings and arguments, that he has much pride of opinion, and puts more dependence on his Hebrew and Greek, than in comparing scripture with scripture, or in trying to understand the mind and will of the Spirit, who inspired the holy men who wrote the several books of the Old and New Testament. There is a vein of scepticism which runs through all his writings, as though the writers of the sacred books were governed by selfish motives, such as worldly hopes and fears; for instance, Daniel saw nothing, wrote nothing, and knew nothing only what concerned the carnal Jew, his people after the flesh. And John in the Revelation saw nothing but Jew. And he seems to represent John as hiding the plain truth, for fear of persecution from the bloody Nero, and cautions the reader to beware how he puts any trust in the natural interpretation of the Bible, remembering that it is *poetry;* as though the writers of God's holy book used great latitude, and coloured high, the things therein revealed; and were men of bigoted and narrow minds. I think he would do well to remember what God says by David, Psalm, l. 21, "These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such a one* as thyself; *but* I will reprove thee, and set *them* in order before thine eyes".

I am truly astonished, to read from the pen of the Professor such scepticism. If Voltaire, or Tom Paine, had wrote thus, it would have been called blasphemous, by the Christian world. Have our readers become mad, or has God given them eyes of slumbering, that they should stumble and fall and be snared and taken?

His note on page 87 needs a passing remark. He says, "A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophcies, quotes Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom,"—as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that "the little horn," (beyond all doubt Antiochus) made war upon the Saints, and prevailed against them, "and the Ancient of Days came, and rendered judgment to the saints, (vindicated the cause of the pious) and restored to them the kingdom, which had been taken away by Antiochus." A more barefaced misrepresentation of facts never was put together in so small a compass, as is given in this sentence, In the first place, he dare not name the writer to whom he alludes, for the good reason, that he could not in any case exceed the writer of this note in presumptous confidence; and therefore, could not, by the writer, with any propriety be called *unusal.* Again, "the little horn, (*beyond all doubt Antiochus*)." Hardly a man of common sense can be found who believes the little horn, in the text refered to, is Antiochus. Daniel vii. 7,8, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and dehold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Who does not see that this little horn arises among the ten horns of the fourth kingdom upon earth? How the Professor can call the Grecian, or third kingdom, the fourth, is beyond the comprehension of a sane mind. See verses 16, 17, 18. "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." I ask, did the saints, in the days of Antiochus, take the Grecian Kingdom, and possess it forever, even forever and ever? Why then the question in Acts i. 6, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Read, again, Daniel, vii. 19, to 22, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and jndgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Is there not a complete connection in these verses, with the fourth kingdom upon earth? And how can this be the third, which was the Leopard with four heads? This, you see, is the "fourth beast," not the fourth head. Now let us look at the answer which the heavenly messenger gave Daniel, verses 23, to 27, "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then Daniel says, "Hitherto is the end of the matter," showing that the vision and instruction did not end until the end of the 27th verse. Can a man of a sound mind construe this scripture as does the Professor? I say, No. And I say the friends of the Andover institution had better report the Professor insane, take away his bishoprick, and give it to another, who at least can read and understand common language. He says, "Now the writer in question, as many others have done, (We thank him for this one truth) appears to have mistaken the judgment mentioned in verses 10, 22, and the dominion given to the saints vers 22, for the last judgment." What a mistake! Is it even possible to be mistaken on this point? I answer, No. If this is not a discription of the last judgment, where can the Professor prove one? Here is the glorious appearing of the great God, and our Savior Jesus Christ; see Daniel vii. 9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." First,—"*Thrones were cast down;*" compare Daniel ii. 35. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." 1 Cor. xv. 24, 25. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet." And Eph. i. 22. "And hath put all things under his feet, and gave him to be the head over all things to the church." Second,—"*Ancient of days did sit;*" See Isa. ix. 7. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

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and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Compare Rev. xx. 12. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." And also Rev. v. 9—11. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;" Here we have the same number, the same saints, the same Judgment, and the same reign on the earth. Jude, 14. 15. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Then he will take vengeance on the wicked, whom he shall destroy by the brightness of his coming, Daniel vii. 11, 12, 13, 14. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." The two last verses he acknowledges are the coming of the Son of man; but the others is Antiochus. The kingdom of the saints is no where mentioned in the vision of Daniel until we come to the 14th verse; that this verse describes the millenial kingdom of the saints, the Professor concedes. Then let me ask what kingdom is that described in verse 13? "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever." Let the reader examine what kingdom, The Professor has not answered, he dare not answer. If he says it is the kingdom to the Jews in the days of Judas Maccabeus, he well knows that the Jews had no kingdom under Judas, and if they had, it has not been possessed by them forever even forever and ever, and this kingdom he must know is at the end of the 4th kingdom; therefore he has passed over this verse in silence, and shows conclusively, either his consummate ignorance; or his wilful dishonesty.

It is impossible for me to have charity for such reprehensible conduct; as much as I loved him for his rules, so much, must I detest him for his application of those rules, because it leads to deceive souls to endless ruin. Now verse 22, "The time came that the *saints possessed the kingdom.*" What kingdom? Every honest, intelligent man and woman in Christendom would answer, why that kingdom before spoken of in verses 14 and 18. And yet the Professor says, it is the kingdom given to the Jews in the days of Judas Maccabeus. "*The kingdom,*" definite, showing clearly, that speaker and hearer would understand, that it was a kingdom before understood by both. If so, then his writer of whom he speaks, is not so erroneous as the Professor, nor so palpably ignorant, as the Professor would try to make us believe. But justice would require the fool's cap on the other head. I am certain the Professor must, or ought to have been born on the very day he so affectionately and anxiously recommends to others.

Let me give one more quotation from his note, page 88. "The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one, still future." In what verse has the writer given us a kingdom restored to Jewish saints? It cannot be in the 14th verse, for that is a "dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve him," not to Jews only, but unto ALL PEOPLE. And that is everlasting, never to pass away, nor be destroyed: this proves too much. Next is in the 18th verse. This cannot be the Jewish, for they are to take it and possess it forever: this proves too much. The next place mentioned is the 22d verse. This refers us to the same possession and kingdom, as in the 18th verse. The 27th verse he gives up. Where, then, is there a kingdom restored to the Jews? No double meaning, Bro. S., remember.

Neither can history help this Professor out of his difficulty; for the Jews had no kingdom of their own at the time he specifies; they only changed masters, as all history will testify. Not more than one year from Judas's success, the Jews were under the yoke of Demetrius, and continued in bondage to Grecia and Rome, until their temple, nation, and city were destroyed by the Romans. This is the true account of this mighty kingdom which our Professor thinks he has found in Daniel 7th. Again he says, "He (Daniel) makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology." I wonder what the Professor will advance next in plain contradiction to the word of God. Surely a child would know, that Daniel in his vision, had a prophetic history of the world. No writer, who might be called Christian, has fallen under my observation, who has not admitted, and believed that Daniel has given us an outline of the most important kingdoms, and events, from his own day down to the coming of the Son of man, to receive and set up his glorified, and eternal kingdom, which shall occupy under the whole heaven. And that cannot be true which says Daniel had no concern with chronology. He has plainly told us the history of Babylon, and proclaimed the night it would fall, by means of the writing of a man's finger's on the wall. He then as plainly related the history of Media and Persia, and named the kingdom which would succeed Babylon. He has called Grecia by name, and showed its power, acts, and fall, by the fourth kingdom. It has decayed and fallen by that kingdom which was to wax *exceeding great*, and trample all nations under its feet. The Roman has come and performed the acts assigned to it by this wonderful prophet. The ten horns arose in due time, the little horn arose after them, plucked up three of them, and has sought to change times and laws, for 1260 years, or "time, times, and an half." He has given us 2300 days as the length of one of his visions. He has graphically described the judgment day, and given us the time of the end. He has declared the resurrection of those who sleep in the dust, and recorded the day when he will stand in the great congregation of the righteous. He has set up monuments and marked the divisions of times and seasons, that the wise may understand the time of their deliverance. And yet we see a Professor of divinity denying him to have given us a prophetic chart, a chronology of past and future events. Tell it not in Gath, publish it not in the streets of our cities, lest you make the wicked to rejoice, and the uncircumcised to boast over us. Let me say one thing in honor to the church and clergy with whom I have associated since the Professor's "Hints" came out, there has not been one among them all, who has mentioned his writings favorably, or used them as arguments against me; while on the other hand I have not seen or conversed with an Universalist, Deist, drunkard, gambler, swearer, or infidel, but what is ready to use his weapons, and is rejoicing over me because the Professor has demolished the Second Advent doctrine. It is enough to chill the heart of any pious man, to see the effects his doctrine has on the worshipers of Baal, and the unconverted part of community. Yet "straws show which way the wind blows."—May God show him his error, before he leads many more souls to delay a preparation for an eternity at hand. Yours, &c., WM. MILLER.

Low Hampton, Dec. 12, 1842.

AMOUNT OF MONEY RECEIVED FOR GRATUITOUS DISTRIBUTION OF BOOKS.

Amount brought over from August 17th, 1842,	$1808 24	
Friend in Connecticut,	75 00	
John G. Pattis,	50 00	
Jewelry, at Albany,	4 42	
Jewelry, at Littleton,	16 00	
Josiah Vose,	1 00	
Josiah Vose, jr.,	5 00	
Friend,	50 00	
Collections & jewelry at Chicopee	84 66	
William M. Prior,	4 00	
D. J. Robbins,	10 00	
Mrs. Corey,	1 00	
Abel Rugg,	5 00	
Geo. O Hermon,	47 75	
Elizabeth A Bagley,	4 00	
J. Felton,	5 00	
Friend in Bellingham, Mass.	1 50	
Sarah M. Case,	2 00	
Henry Healy,	2 75	
Samuel R. Hathorn,	1 00	
Abigail Marshall,	5 00	
Bro. Thayer, of Hampden, Me.	13 00	
Edmund Payton,	1 00	
Friend,	8 50	
Columbus Green,	50 00	
Chilion Wines,	5 00	
H. Barton,	7 00	
	$2217 82	$2217 82
Amount of money expended for gratuitous distribution of books,	2556 16	2556 16
Amount due the committee,		338 34
Expense of Large Tent,	652 65	
Cr. by donations,	407 00	
Balance due,		245 65
Expense of Camp-meetings,	594 91	
Cr. by collections & donations,	392 91	
Balance due,	202 00	202 00
Whole amount due,		$785 99

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REVIEW OF

"Time of the End Uncertain."

CONTINUED.

Mr. Daggett argues "that it is not for us to foreknow the time when this dispensation will end."—

IV. "*From the ignorance of the apostles—and even of the man Christ Jesus—on this subject.*"

"As to the apostles, the text is decisive. After our Lord's resurrection, the eleven inquired of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" The question regards the season of its establishment and triumph. And in his answer, he neither confirms nor contradicts their opinions as to its nature, but only meets their question, whether he is about to assume it at this time. On this point he tells them, it is not for them to receive the information they are seeking, or such knowledge does not of right belong to them: the Father hath put in his own power, or determined by his own authority, the times or seasons in which the events he has predicted will take place, and he does not see fit to make known these periods."

When this question of the Apostles is alluded to, but one half of the answer of our Savior—the 7th verse only—is usually given. The whole of his answer—the 7th and 8th verses—will give us a more correct idea of its full import. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts. i. 7, 8. They were to receive power of what? And of what were they to testify in all the earth? The natural inference is that it would be that of which they enquired, as it was given in answer to that question—the restoration of the kingdom to Israel. The "times and seasons" were then in the Father's own power; and as our Savior said in Mark xiii. 32. No man or angel, nor even the Son, but the Father only, knoweth, or maketh known, that day and hour. That is, at that time, the Father had the entire control of the knowledge of that event, and would continue to have until such time as He should make it known.

The question here arises, Has the Father, since that time, made known that which was then in his own power? The title of the Apocalypse is a sufficient answer. That is called "*The* REVELATION *of Jesus Christ which* GOD GAVE UNTO HIM, *to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand.*"

According to this testimony, the Father gave to Jesus Christ, and he signified it by his angel unto his servant John, and John has made a record of that, which, before the Father made it known, was entirely in the Father's power, as Christ told his disciples on the day of his ascension. If therefore this record of John testifies of the times and seasons, then we know that was what was promised to the disciples, of which they should have power, after the Holy Ghost had come upon them.

In this "Revelation" the day or hour is not revealed; but Jesus Christ has signified by his angel the Epistles to the seven churches, the record of the seven seals, and the seven trumpets, all of which carry us down to the end of time. He has given us the number of the first beast—666, and the time of the continuance of the other beast, 42 months, with the length of time the woman should remain in the wilderness, the holy city should be trodden under foot, and the two witnesses should testify in sackcloth; and the length of time that the fifth and sixth trumpets should sound, with the assurance that after the sixth, the seventh should sound quickly, and that when it should begin to sound, the mystery of God should be finished, time should be no longer, and the "kingdoms of this world become the kingdoms of our Lord and of his Christ: and he shall reign forever and ever." It also gives us a view of the resurrection of the dead, the new heaven and earth, and the New Jerusalem. Thus at the proper time, after the Holy Ghost had come to them, God gave to Jesus Christ, for his servants, a full and detailed account of that information which he promised sh ould be given them.

It has been replied to this, that this revelation must have been already fulfilled, because, *the "time" was then "at hand."* Our Savior told them to "repent, for the kingdom of God is at hand;" and it can be no more than fair, that he should be allowed to explain how he would be understood by the term, "at hand." We find that on one occasion, because the disciples thought the kingdom of God should *immediately* appear, that Christ "added and spake a parable," in which he illustrated it by a "Nobleman," who "went into a far country to receive for himself a kingdom, and to return,"—thus showing, that the term "*at hand*," did not denote *immediately*.

This revelation which God gave to Jesus Christ is of no private nature, for he that hath ears to hear, is commanded to hear, and they are pronounced blessed who read, or hear the words of this prophecy, and keep those things which are written therein.

If we take the ground that what was unknown *before the Sacred Canon was completed*, can never be known, we must entirely throw aside all subsequent revelation, unless it is also recorded that such things should never be known; which is not the case. And if we also believe, that we can know nothing respecting the future, from that Revelation which God gave to Jesus Christ, to show unto servants, the things which must shortly come to pass, then do we not undervalue such revelation, and slight the gift of God?

2. Pet. iii. 10. "The day of the Lord will come as a thief in the night," is quoted. p. 275. Peter does not say upon whom it will so come, but Paul says that it will thus come upon those who cry "Peace and safety," and not upon the "brethren;" Our Savior predicts that it will thus come upon those who say in their hearts "my Lord delayeth his coming,"&c, and upon those who will not watch. This text is used by our opponents as a reason why we need not watch, and now expect his coming; but Peter gives this as a reason, why we should be diligent, that we may be found of him in peace.

The next quotation is 1 Thess. v. 1, 2. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." It is claimed that when Paul adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief," that "he does not teach that it would not come *suddenly* upon Christians, but only that since they were enlightened as to the fact that it would so come, it would not injuriously surprise them, because, with such a conviction, they would live in continual preparation for it." p. 276.

If the assertion that the brethren were "not in darknesss that that day should overtake them as a thief, did not imply that it should not overtake such [illegible] said that "the day of the Lord so cometh as a thief in the night," it does not imply that it will come suddenly upon any. If it denotes suddenness in the one case, it would seem to denote an expectation of the event previous to its time in the other case. The apostle gives as a reason why there was no need of his writing to them of the times and seasons of the coming of the Lord, because they knew perfectly "that the day of the Lord so cometh as a thief in the night." He then explains upon whom it will so come. "For when they shall say *peace and safety*, then sudden destruction cometh upon *them;*" and he adds, "and *they* shall not escape." The apostle then excepts the brethren from its so coming; thus he seems to assert that it will only come "as a thief in the night," upon those who say "Peace and safety;" which cry was to be a sign to christians that they might know when that day is near; and thus not be overtaken as a thief. Although they did not know the time of the end, they yet were to have this with other signs and Revelations given them by our Lord, as evidences of its approach.

"From this undeniable ignorance of the apostles as to the time in question, he infers 1, an obscurity in the prophecies on this point, and 2, our own ignorance; see p. 276.

We have a right to infer that the propheces were obscure to them on this point, at that time, but from the prophecies, we should also infer that this was owing to the times in which they lived, and not to the prophecies. When the prophecy of Daniel was completed he was told to "shut up the words and seal the book even to the time of the end:" then follows, "Many shall run to and fro and knowledge

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shall be increased." That this "sealing up" of the words, denoted, that till the time of the end, the words thus sealed up were not to be fully understood, is evident from what follows. Daniel says he heard and understood not, and then asked, "O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; *for the words are closed up and sealed till the time of the end.*" All therefore who lived before "the time of the end," will, as Daniel did, "understand not." The apostles, therefore, and all who lived in that age of the world, were necessarily ignorant of the full import of that which was thus sealed. But is it to be always thus sealed? It will be to the wicked, but not to the righteous. Daniel is told "the wicked shall do wickedly, and none of the wicked" shall understand, but the *pious* shall understand.' The period of time when they shall understand, must necessarily be when these prophecies are unsealed, at "the time of the end" Therefore, in the time of our Savior, no one could have known the day or the hour, and it was not for them to know the times or the seasons: but this obscurity to them must have been owing to the fact that it was "closed up and sealed," and not to any obscurity in the prophecies. Therefore we cannot infer from their ignorance, that those who live when the seal is removed, must necessarily be ignorant of that which was then "closed up and sealed."

The assertion of our Savior, "But of that day and hour knoweth no man," &c, could not denote that no man ever will know, for then it would contradict the previous verses. He had just assured them, that "the sun shall be darkened, and the moon shall not give her light, and the stars shall [illegible] coming of the Son of Man. "Now," said our Savior, "learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye KNOW *that summer is nigh:* SO LIKEWISE *ye, when ye shall see all these things,* KNOW *that it is* NEAR EVEN AT THE DOORS." And then, as if to inform them how near it would be after these signs were seen, he limited it within "this generation." "Verily I say unto you, This generation," (the generation that shall see these signs,) "shall not pass, till all these things be fulfilled."

According to Luke, Christ says of these signs, "And when these things begin to come to pass, *then look up, and lift up your heads; for your redemption draweth nigh.*" If any confidence can be placed in the words of our Savior, then, surely, when there have been seen the very signs which he predicted should precede his coming, and in the very manner, we need not be ignorant of the approach of that event, so that it should come upon us as a thief in the night. If the pious are to be ignorant of the coming of Christ, his coming on them unawares would not be likely to be held out as an evil which they should avoid. In Luke xxi. 34, our Savior warns his followers to "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." He then, after declaring that it shall come as a snare on all them that dwell on the face of the whole earth, calls upon us, verse 36, to "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." If the righteous are to be overtaken suddenly, why are they commanded to pray that they may escape such a calamity?

To be continued.

The Two Days of Hosea and Luke;

AND THE SEVEN TIMES.

"On Mr. Miller's interpretations of Hosea vi. 1—3, Luke xiii. 32, Lev. xxvi. 23, 24, and Ezek. xxxix. 9, I need not take time to remark. They seem to me to be entirely fanciful, based on assumptions of which there is no substantial proof. How does Mr. Miller know that the two days in Hosea and Luke are 2000 years, or if they be, that they commenced just 158 years B. C., and terminate with the end of the world? How does he know that the seven years of Leviticus and Ezekiel stand for 2520 years, commencing 677 years B. C., and ending, as before, with the end of the world? with such a latitude of interpretation, almost any theory might be founded on the Bible." Dr. Pond.

Dr. P. needs not to be informed that the mode of interpretation, to which he objects, is as good for himself as it is for Mr. Miller. And if "with such a latitude of interpretation *almost any theory* might be founded on the Bible," we should think Dr. P. might make *something* out of it. But we think Dr. P. is the last man in the world to object to "any theory" for being "fanciful" or wanting in "substantial proof." The only objection he can fairly make to what he calls Mr. Miller's fancies, is, that they are not "authorized."

Dr. P. believes that "the conversion of the nations," will be "brought about" as follows. —(*Puritan*, Nov. 18.) "The Son of God shall take to himself his mighty power, and reign spiritually over all the nations. 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.' And all this shall be realized *in the present world.* It shall be brought about, not by signs and wonders, but by the faithful use of appointed means, and the accompanying grace and power of the Holy Ghost."

He also believes that the predictions in Dan. vii. and Rev. xix. refer to the scenes and events which are to introduce that "glorious" state of things; (ib.) "In this view, the passage in Daniel is parallel to that in Rev. xix. 11—21; where the final enemies of the Church are represented as destroyed, immediately previous to the Millennium. In neither of these passages, is any thing said about the second coming of Christ, or the day of final, general judgment."

These portions of prophecy say nothing of any "signs or wonders," but speak only of "the faithful use of appointed means for the conversion of the world." Will the reader look at these prophecies?

Dr. P. belives that the prophecy which says "the nations shall *learn war no more,*" will then be realized—"the *final* enemies of the church" having been "destroyed."

"But at the close of the Millennium, when temptations again return, and Divine influences are withdrawn, a generation will speedily rise up, who know not God, and obey not the Gospel of his Son. They will be found in great numbers in every quarter of the earth. They will increase in multitude, as the sand of the sea. Being restive and rebellious under the restraints of religion, they will oppose God, and reject his Son, and wage war upon the people of the Most High."—*Puritan, Nov.* 11.

Dr. P. believes, in his abounding charity; that the alarming results of "a similar error" to the one he opposes (Miller's theory) are referred to by Paul, 2 Thess. ii. 1—3, and 2 Thess. iii. 10—12. *Ib.*

"The influence of the doctrine before us on *society* will be injurious, in several ways. It will lead those who embrace it to neglect their necessary worldly business; to neglect the proper education of their children; to discard objects of public utility and improvement; and to squander their substance on unworthy objects. This was the effect of a similar error in the days of the Apostles—an error which both Paul and Peter set themselves to correct; and the same effect will follow now, so far as the error is consistently embraced. You have a son away at College. At a very considerable expense, you are educating him for usefulness in the world. But why incur all this expense, if the world is to be destroyed the next year?—You are engaged in some honorable and useful employment, which requires you to form plans, and to invest capital, with a view to results in years to come. But how can you do this with any consistency, if the world is to be destroyed the next year? This doctrine, if generally received, and carried out in full and consistent practice, would put a stop to all works of extended public improvement; would break up every college and literary institution in the land; and would change the entire community into characters like those described by the Apostle Paul as having been formed under the same influence—disorderly walkers, busybodies, working not at all, but wasting the earnings of previous years, that nothing might remain to be consumed in the fires of the coming conflagration. 2. Thess. iii. 10—12."

And yet he does not believe that the "final coming of Christ to judgment" is "here spoken of;" but puts it down as parallel to the texts he quotes from Dan. vii. and Rev. xix., "where he says the final enemies of the church are represented as destroyed, immediately previous to the millennium."

The same remark may be made respecting the passage referred to in 2 Thess. ii. 8. Paul's "Man of Sin," or "Wicked One" is to be consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming. But the coming of Christ here spoken of is not his final coming to judgment.—*Puritan, Nov.* 18.

Now, as Paul told the Thessalonians that "that day," about which they were "troubled," should not come until the events he named should take place, and as Dr. P. says, "that day of Christ" was "not his final coming to judgment;" but to "destroy the final enemies of the church."—Dr. P. must admit either that Paul did not understand the case, or else that the mischiefs he points out for our examining, were not the results of "a similar error" to "Miller's theory"—but of a similar error to the views of Dr. Pond. Did you ever read the story of Haman and Mordecai Dr.?

But these views are "*authorized,*" and of course there is nothing "*fanciful*" about them —nothing "*strange!*"

We most seriously aver that if there were a hundredth part of the *fancy*, and *guesswork*, and *contradiction* and *forcing of the word of God*, in Mr. Miller's theory which stand out on almost every portion of the views of his opposers, we would have nothing to do with it. But when such men as Dr. P. and others are driv-

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en to such absurdities, contradiction and nonsense, in order to shape an argument, we look upon it as no mean proof that nothing can be fairly done against it.

Will our learned friend inform us when the church is to enter upon her promised rest, if, after her "*final* enemies" are "destroyed," such a host are to "wage war upon" them?

And again, if the "enemies of the church" are to be "destroyed" preparatory to the millennium, are the Millerites the only "brethren who, in the weakness of their faith, have distrusted the Gospel's power for the conversion of the nations?"—*Puritan, Nov.* 18.

Once more, we would respectfully enquire, If the portion of the word of God named by Dr. P., Dan vii. &c. &c., do not refer "to the final judgment," *is there any evidence, in the Bible, that such an event will ever take place?* "It would be superfluous to quote other specimens of strange, fanciful, unauthorized interpretations."

THE SEVEN MONTHS.

I might make the same remarks on the interpretation of Ezek. xxxix. 12. The seven months are here assumed to stand for 210 years, the period which elapsed between the publication of the Edict of Nantes, and the alleged downfall of popery. I may add here, that Mr. Miller's date of the Edict of Nantes is ten years too early. It should be, not 1588, but 1598, between which time and the alleged downfall of Popery there are only 200 years." P.

Well, now, we must award to our worthy friend the honor of correcting one important historical date. He expresses no "doubts" about it, and of course he believes "it possible to determine" the truth in the case, and we must stand corrected. But the question was, Have not the events on which Mr. M's *theory is based*, taken place as he states and at the time he states? When Dr. P. points to this, and a few other unimportant applications of prophecy, and says, "A man who can resort to such a use of the Bible, is certainly a very unsafe guide in the things of religion;—and a theory which needs to be propped by such interpretations, cannot be received as truth."—*Pur. Nov.* 4

We can only smile at the valor displayed at a distance from the citadel, while its foundations and ramparts are fenced with a few "doubts" and queries discharged under cover of a host of "distinguished commentators."

It would be very convenient for Dr. P. to keep the attention of his readers directed to those points which have no essential bearing upon the great question,—*Is Mr. Miller's theory true?* The points which Dr. P. mentions as "props" to the theory, are no more *essential* to it, than Dr. P's. ignorance on the true "age of Christ," or the weakness and absurdity of his arguments on almost every point involved in "this protracted discussion," are essential to his qualifications to bear the title of Doctor of Divinity. * If he could have given us some other dates, than those he doubts, *for the events which lay at the basis of the theory*, he could have rendered an important service. But Sampson has not only lost his eyes, but he has no hand to guide him to the main pillars of the edifice, and nothing of course is done here;—he must make the most of that which has little or no connection with it.

THIRD QUESTION.

Are there any portions of prophecy (not opinion) which, fairly considered, renders Mr. Miller's views inadmissible?

"You inquire in the third place, whether there are any portions of prophecy which, fairly considered, render Mr. Miller's view inadmissible. I think there are. It seems to me that there remains much prophecy yet to be fulfilled on *this earth*, before the final conflagration. The Jews are to be converted to the faith of Christ, Rom. xi. 15—26. The fulness of the Gentiles are to be brought in. There is to be a long period of peace, prosperity, and enlargement to the church in the present world, see Micah, iv. 1—4. Isa. 54th and 60th chapter." &c. P.

From the frequent occurrence of the phrases "on this earth," "in this world," &c. in the "protracted" communication of our correspondent, we did not know but we should have to call on him for some new light—on the "*Astronomy of the Bible*," not knowing but that he had discovered another planet, now existing, or to exist somewhere, bearing the name of our planet: but on looking a little farther, we find his eye directed not to a different planet, but to a different condition of things, "over in the other world, under the new heaven and in the new earth."

And now, my dear sir, we would humbly ask "is not the grand mistake" upon the subject, with yourself and a large portion of the church, simply this, upon "the prophecy yet to be fulfilled *on this earth?*" Are you not looking *for the Sabbath of the church on Saturday*—for *its glorious spring to come during winter?*

You refer us to some of the prophecies which you suppose remain to be fulfilled. "The Jews are to be converted to the faith of Christ." But you seem to overlook one very important feature of the text you quote—the *condition* of their conversion,—"*if they abide not still in unbelief.*" And allow me, here to point to *one of your facts which are not facts*, in what you say of Mr. Miller and his followers." It is as follows, (*Puritan* Nov. 11.) "But according to Mr. M. and his followers, the Jews are not to be recovered from their infidelity."

Now, sir, in this statement you do the Millerites the same "mighty wrong" that you do to St. Paul.

We earnestly pray that they may not "abide in unbelief," "that *so* all Israel may be saved;"—and Paul says "they, if they abide not still in unbelief, shall be grafted in again; for God is able to graft them in again," i. e. they have not so fallen as to make it impossible to restore them. Dr. P. says, referring to Paul for authority, "*they are to be converted.*" and "according to Mr. M. and his followers, *they are not to be.*" From a theory that will not do the word of God justice, man has but little to hope. You next point us to Micah i. 1—4, and to Isa. 54th and 60th chapters, to prove that "there is to be a long reign of peace and prosperity, &c."

Now, whatever the text in Micah may mean, it cannot be made to harmonize with the theory of Dr. P. without a manifest contradiction. It cannot be that after war is to be *no more*, that there will be "a generation rise up in every quarter of the earth, in multitude as the sand of the sea, and *wage war* upon the people of the Most High." I think, if our readers will read this text, and the parallel text in Isaiah ii. to which Dr. P. has cited us, and distinguish between what the prophets predict that "many people shall go and say," is to be done, and what God says shall be done, there will be no difficulty in the case.

And by comparing Isaiah 54th and 60th, with Gal. iv. 26, 27, and Rev. xxi. 10—27, we shall have to look for their fulfilment, "over in the other world, under the new heavens, and in the new earth," *that is, the world to come whereof we speak.*"

"I might have written much more, my dear sir, in answer to your questions; but this must suffice. I have read the books you sent me with care and candor, I have endeavored to compare the theory there presented, with history, chronology and the Bible. It does not seem to me to have any solid foundation." .P

We have no wish to be severe, but we must say that we think there are but few who could not "have written much more," as much to the point as our Bangor Professor. At the date of the above letter we think Dr. P. possessed more candor, on the subject, than he has manifested since. He must have found a new dictionary or forgotten the meaning or spirit of the word *candor*, since. We are sorry for Bangor that its history and chronology are so very *doubtful*—"and the Bible" we see comes *last* in the means employed in the comparison—it should have been *first and last.* The "theory," we suppose, cannot "have any solid foundation" until it is "authorized." H.

Exposition of the 14th Chatper of Zechariah.

We have been repeatedly requested to give an exposition of this chapter, but till now, a press of other matter has prevented us. We are of the opinion that it is susceptible of a literal interpretation, without conflicting in any respect, with any other portion of God's holy word.

The chapter begins with a prediction, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee," 1st verse; without showing the distance of time to that event. Then in the 2d and 3d verses is predicted first the warring of all nations against Jerusalem; and after that the Lord is to "go forth and fight against those nations as when he fought in the day of battle." "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." The time which is to intervene between the fulfillment of these two events is not given, but the time of the last event is given; for it is said in the 4th verse, when the Lord shall go forth and fight against those nations, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a

* Dr. P. says, (*Puritan, Nov.* 4) "Again; Mr. M. and his followers contradict the Scriptures, in representing our Savior's public ministry as continuing *seven years.*"

We refer our readers to every pulpit, family and pocket-Bible in the land, which contain the chronology of events in the margin, for the *age of Christ*, and the *continuance of his ministry.* Turn first to Matthew ii. 1, for the date of the birth of Christ. Then turn to Math. 27, for his death. For his age, at the commencement of his ministry, read Luke iii. 23. When Dr. P. has corrected all these dates, he must turn his attention to the old chronometers of heaven, the sun, moon, and stars, and chastise their "Millerism" out of them. They witness to the *time* of the *first advent*, as they do to the *second.* And they are *real Millerites.*

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very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." This, therefore, is connected with the second coming of Christ. Parallel portions of scripture show us when the other prediction—the fighting of all nations against Jerusalem—was to be accomplished.

According to the 25th chapter of the prophecy of Jeremiah, that prophet was commanded to take the wine cup of God's fury at the Lord's hand, and make all nations drink of it. "To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day," v. 18: "and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth," verse 26.

This was to be their final overthrow as nations, for, "Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink."

This tribulation was to begin with Jerusalem, and to be consummated on all the nations that had fought against Jerusalem; "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts," v. 29.

The overthrow of all these nations is in connection with the second advent of Christ, and is therefore a parallel passage with Zech. xiv. 3; for, according to the 38th verse, it is when the Lord "hath forsaken his covert as a lion," or, as our Savior expresses it, when He shall come "as the lightning from heaven." The prophet is also commanded to prophesy "against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv. 30—33. In this prophesy, no intimation is given when the judgment was to begin, on the city which is called by the name of the Lord; but in the 9th chapter of Daniel, when that prophet had been considering the 25th of Jeremiah, and had seen that God had fulfilled the seventy years which were predicted in the 11th and 12th verses of that chapter, that he would accomplish the desolations of Jerusalem, he was shown more fully the distance of time between the two events.

Fifteen years previous to that event, Daniel had had the vision recorded in the 8th of Dan.; which at the time was all explained to him, with the exception of what was denoted by the little horn, and the length of the 2300 days. He was told that the vision was to continue 2300 days, and then the sanctuary was to be cleansed. Daniel, however, says that he was astonished at the vision, but none understood it; and it is evident from the explanation that had been given, that his ignorance was owing to the mystery respecting the *time*. His ignorance of that event seems to have continued, until he contemplated the fulfillment of the seventy years, as predicted in Jeremiah 25th. According to that prediction, "these nations" were to "serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. xxv. 11, 12. This was fulfilled in that night in which "was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." Dan. v. 30, 31.

Daniel then evidently supposed, that with the accomplishment of these seventy years, were also fulfilled the 2300 days; for we find by the 17th and 18th verses of Dan. 9th, that Daniel prayed for the very event that God had promised should be fulfilled at the end of the 2300 days, viz. the *cleansing of the sanctuary*. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy SANCTUARY *that is desolate*, for the Lord's sake."

That Daniel was in an error at that time, is evident from an angel's being sent swiftly, even the man Gabriel, that he had seen in the vision at the beginning of his supplications, to instruct him in the vision. And he informed him, and talked with him, and said, "O Daniel, I am now come forth to give thee skill and understanding," &c., "for thou art greatly beloved: therefore understand the matter and consider the vision." verses 22 and 23. He informed Daniel that "*seventy sevens were cut off*" (for so the best scholars admit the original is,) "upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." These 70 weeks, or sevens, all admit to be weeks of years, or 490 years, and to terminate in the year A. D. 33—the year our Lord was crucified. There is nothing given from which to cut off the 70 weeks, but the 2300 days, and as the angel Gabriel had come to make him understand the vision, they must be sevens of just such periods of time, as those denoted in the vision; and as the 70 weeks are proved to be weeks of years, the 2300 days from which they were cut off must be also years, and would leave 1810 years to be fulfilled from the end of the 490, which were cut off. Of these 70 weeks, Daniel was informed there would be 69 to the Messiah, and that he would confirm the covenant with many one week; and after that "the people that shall come shall destroy the city and sanctuary," as is predicted in Jer. xxv. 18, 29, and "for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," or desolator, as it reads in the margin, when the slain of the Lord shall be from one end of the earth, even to the other, according to Jer. xxv. 30—33; and when the Lord shall fight against all the nations that fought against Jerusalem, as in Zech. xiv. 3. Our Savior in Luke xxi. 24, predicted the destruction of Jerusalem, and declared that it should be "trodden down of the Gentiles until the times of the Gentiles be fulfilled." It is evident, therefore, from these parallel portions of scripture, that the destruction of Jerusalem spoken of in the 2d verse of Zech. 14, was accomplished by the Romans; and that the going forth of the Lord to fight against those nations, in the day that his feet shall stand on the mount of Olives, is yet in the future, and will be fulfilled in connection with the second advent of Christ.

The prophet Zechariah then proceeds to predict, that "the mount of Olives shall cleave in the midst thereof," and the inhabitants will flee from that land, 5 v. "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." This must be after probation has closed, the righteous dead are raised, and the righteous living changed, and together are caught up to meet the Lord in the air, for "*all the saints*" come with him. From the 6th to the 11th verses inclusive, is a prediction of the restoration of the land of Palestine, and its condition when the saints are thus restored, "and the Lord shall be king over all the earth;" and "Jerusalem shall be safely inhabited." "And it shall come to pass in that day, that the light shall not be clear, nor dark: but, it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Then, the promise will be fulfilled that God made to Abraham, that he would give to him all the land of Canaan, and to his seed for an everlasting possession. Then, the saints of the Most High will have taken the kingdom to possess it forever, even forever and ever. Then will the God of heaven have set up a kingdom, which shall never be destroyed; but which will break in pieces and consume all these kingdoms, and shall stand forever. And then upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

From the 12th to the 15th verses inclusive, is a predictien of "the PLAGUE wherewith the Lord will smite all the people that have fought against Jerusalem," when he shall "go forth to fight against those nations," as is predicted in the 3d verse. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Ju-

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dah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

This plague, according to the prediction, is to fall alike on man and beast, and denotes a complete destruction of all those on whom it will fall, and all the wicked will be destroyed by it, for, according to the 16th verse *every one that is left of all the nations* will worship the Lord. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." That all the wicked will be thus destroyed by this plague, is further evident from verses 17—19: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles." As *every one that is left* will go up and worship the Lord of hosts, it follows that "whoso will not come up," and of whom it is said "there shall be the plague," &c., must be of the number of those whose eyes consumed away in their holes, were destroyed by that plague and were therefore not of those who were *left*, every one of whom it is said, will go up and worship the Lord of hosts. If every one who is left will worship the Lord, there can none be left, who will not worship him, and therefore the plague in the 18th verse, must be the same plague that is spoken of in the 12th verse, and which will be poured out when the Lord shall fight against those nations.

When the wicked are thus destroyed, and every one of all the nations which are left, worship the King, then holiness will fill the whole earth, as is described in the 20th and 21st verses. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Then the covenant which God made with our father Abraham will be fulfilled, and his seed will dwell in the earth, restored to its Eden state, forever.

☞ A correspondent of the Norwich Aurora, introduces an article against the "Millerites," with the statement that within a few days, as many as eight or ten persons in Hartford have been sent to the Retreat for the Insane, who had been deprived of their reason by the frightful doctrines of Miller! It is hardly necessary to say that this *crazy* story is wholly destitute of truth. The man who invented it, is much more likely to become the inmate of a mad house, than any of the Second Advent folks with whom we are acquainted.—Hart. Pat.

THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, JANUARY 18, 1843.

False Reports.

Messrs. Editors,—It is a common report in our region that the Advent Brethren in the city of Boston have rented a lot of land for which they give $15,00 a year, and have contracted for the building of a brick house for public worship, on the said lot. Will you have the goodness to give the public, through the columns of the Signs of the Times, whether there are foundations for circulating such report? Yours in the blessed hope, &c. B. Ransom.

Carver, Mass. Jan. 9th, 1843.

REMARKS.—The Advent Brethren in this city have found their place of worship too straight for them. Multitudes who have a desire to hear on this subject, are obliged to go away without being able to gain admittance. The brethren have therefore been obliged to look elsewhere for a place of worship, that would accommodate the thousands who flock to hear. There is no church which is open to them; for one that is usually rented for such purposes, they offered one hundred dollars per week, so long as they should need it, but were unable to procure it; and they were unable to obtain any hall or other place that would begin to accommodate them. Under such circumstances they concluded that their duty to their fellow men demanded that they should erect a cheap and suitable place of worship. They have accordingly hired a lot at a reasonable rent, and for the lowest possible amount that it could be obtained, and for the very shortest period of time that the owner would rent it for such a purpose, and are erecting a cheap and commodious Tabernacle which will be nearly the size of the great Tent, being about 115 feet in diameter.

The law of this city forbids the erection of any wooden buildings within its limits, which cover more than 1500 square feet, unless it is surrounded by a brick wall. The place where the Tabernacle is being erected, was already surrounded by such a wall on three sides, so that it was necessary only to build a wall 12 feet high on the front side; within this place they will erect a plain, cheap, and substantial building, that will accommodate a vast audience.

The erection of this Tabernacle furnishes a fine opportunity for scoffers to vend their spleen, and they are exclaiming, "What do these feeble Millerites?" As a specimen, we quote the following from the Daily Mail.

"The great Miller Temple, in Howard street, has progressed as far as finishing the walls, and sticks there. The slight foundation upon which they are laid, has in several instances given away, and so warped the walls that large cracks are left. These are partly concealed from the public by piling lumber up in front. Hundreds of people visit the place every day, and stand gazing upon the spot as if fixed to it by some spell. Few people will have the temerity to trust themselves in the shell when it is finished."

The above reminds us of the contempt which Tobiah and Sanballat poured upon Nehemiah, and the Jews, when they builded the wall of Jerusalem. Nehemiah iv. 1—3: "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall."

Hundreds are almost continually on the ground, looking with perfect wonder at the enterprise, and the press are endeavoring to convince the city, that if a fox run over our brick wall it will tumble down. The public need not however, be alarmed for any such contingency, as the building will stand independent of the wall, and well fortified, notwithstanding all their insinuations.

An Admission.

It is often thrown out, that our principles are based upon *new rules* of interpretation; and it is generally supposed by those who have not examined this question, that we have widely departed from the opinions of our fathers, and give a new interpretation to the visions of Daniel and John. The fact is, however, that we are governed by the *same rules* of interpretation, and give the same exposition of those visions in the general outline, as has been given since the reformation by the WHOLE PROTESTANT WORLD.

It is our opponents that have taken *new ground*, and that are denying what have long been admitted by them as established principles. This is fully proved by the following admission of Professor Stuart in the introduction of his Hints—page 8.

Speaking of the designations of *time* in those visions, he admits that a day in prophetic time has been generally understood as the representative of a year, and the "time, times and half a time," and "forty-two months," are so understood as 1260 years, and adds:

"For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them. One might indeed almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any."

Our opponents are therefore obliged to deny the positions of the best expositors and assume positions directly the reverse of those which have long since been completely settled by the whole Protestant world.

Let us therefore hear no more of the charge, that our positions are novel, and unsustained by long usage.

THE CHRISTIAN SECRETARY of Hartford, stated a short times since, that the Millerites had fixed on the 3d of April as the time of the general conflagration, and gave brother George Storrs, of Albany, as authority. This we alluded to in our last, but were then unable to deny that brother Storrs had fixed on that day. We are now authorized to state that brother Storrs *has never fixed on any day* for the conflagration of the world.

CANADA MISSION. Our friends begin to send in money to aid this object. Bro. Skinner was in town on the 6th inst., and has received all yet collected. He will give us a list of all his receipts soon.

REVIEW OF DR. POND by Rev. A. Hale. This we have now published in pamphlet form, and it is for sale at this office.

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From Charles Fitch.

DEAR BROTHER HIMES.—A second box of books has been received for which, bless the Lord, I am taking all ways that I can to distribute them as extensively as possible. I receive but little money, and what I have received, I have been necessitated to appropriate to my daily expenses, as I had not enough by considerable to meet the expenses of getting here, and as yet, have received nothing in shape of money, since I came, but from publications. I am trying, however, to be a faithful steward of the Lord's mysteries, and am distributing the works just as fast as opportunities offer for getting them abroad. The papers, &c., are excellent. We have some good ladies, sisters, I mean, who take a lot of them and go into the street and disiribute them among those who come in from the country on business, and thus the light goes abroad in all directions. I have seen a few preachers, honest souls, who have seemed to know no better than to believe God; poor of coarse in this world's goods, and to such I have given books for distribution. To all who want books I give them, and when they have money to give in return I take it, but in no instance do I withhold light for want of money. I have the satisfaction to know, that some of our most intelligent and pious christians here, from careful examination of the subject, are becoming decided and enlightened believers in the second advent, and also that the Lord has been pleased to pour out His Spirit and convert sinners in this place, both at my first visit here, and since my return. Everlasting praise to His Holy name. I trust that we shall see a glorious work in this place. I am preaching every day, and this week we have a prayer meeting every afternoon. The spirit of God is with us, and sinners are turning to the Lord; while watchmen on the walls, as they are called, are doing their utmost to oppose. May the Lord open their eyes. I have just received a letter from an Oberlin student; a thorough believer in the second advent, who is lecturing at Fort Wayne, Indiana, who wishes to receive some publications. I shall forward him some by the earliest opportunity. He is a good man and true—says that the Lord is giving him favor among the people, and that doors of usefulness are open on every side. This is a cold stormy country. We have not seen a fair day for weeks—the terrible winds have been sweeping over the lake, and many have found a watery grave. Its a cold stormy world too, my brother, and thanks be to God for the prospect of soon seeing a better.

To bring about an extensive and permanent reformation in this crazy world, I am convinced, is a hopeless thing. Never till fire purifies it, and the wicked are destroyed out of it, and the devil chained and put into the pit, shall we have peace without—though we may within, thank God, have peace with God through our Lord Jesus Christ.

"Fly, lingering moments, fly, Oh fly!
"I thirst, I pant, I long, I sigh,
"Angelic joys to prove."

Cleveland, Nov. 29th, 1842.

Darkness Visible.

Compare the following statements, the first given in private conversation, and the remainder from the pulpit.

"I expect the millenium in about one hundred years—and that will continue a thousand years—before the end of the world."

"The world cannot come to an end this year, because so much attention is paid to it; for they shall say "*peace and safety;* the day of the Lord so cometh as a *thief in the night.*" "The fact that men are turning their attention to this very matter, is proof that it is not the time of the end." [Forget that Christ would "appear the second time without sin unto salvation to those who LOOK *for Him*" who "*wait*" "*anxiously.*"]

"*To-night*, for aught I know, may be the day of destruction—*to-morrow* may be the day when the trump will sound! It may come *before* 1843."

"You know nothing about it—that is the truth in the case—you *know nothing about it*, I cannot believe any actually believe the end of the world is coming in 1843.

"*I have read very little on the subject!* I have only *glanced* at it as I might feel it my duty to do; and more often have laid such things aside."

"It is a distressing thought. If I believed it I would put on sackcloth by day and by night. I would mourn and lament, and weep in secret places for the many that must be consigned to remediless wo in one dread hour!"

Suppose the brother who uttered that, was aware that his neighbor's house was on fire—the flames gradually progressing; and all the family asleep and unconscious of their danger, would he sit down and mourn, and lament, and weep that they must perish—or would he give the alarm and make a strenuous effort to save them? The course the Second Advent brethren are taking in different parts of the world is the scriptural and rational course.

E. CANFIELD.

Letter to C. French.

DEAR BRO. FRENCH:

Since 1835 until within a few days, I have firmly believed in the universal salvation of saint and sinner. I firmly believed it was taught in the Bible until a few evenings ago. I got one of your little books "Immortality the gift of God, through Jesus Christ, to be given to those only who have part in the first resurrection." The truths it contained have completely crushed my strong belief of Universalism, and banished my sheet anchor, viz. that a part of man is immortal in this present state, or life.

My hope of universal salvation rested on the belief that every soul possessed at birth a *part that was immortal.* I believed that it was taught in the Bible, and that I could readily turn to it at any time. I reasoned thus: if we in part are immortal, that part cannot die; that that part came from God, and was a part of God, and that every living human being possessed a part of the IMMORTAL and ALMIGHTY GOD. Will God punish a part of himself with eternal misery? Impossible! And for God who possesses the attributes of Love, Mercy, and Justice, to punish a part of himself, even with temporary punishment, would be inconsistent. I could not believe that the immortal part of man for sin committed in the body, would suffer *endless misery*, and that the endless misery of the wicked would be a pleasure to the righteous, seemed to me impossible. I looked upon it with so much contempt, that I would not go to meeting often, nor remain long where any were talking about it. I spoke of it only to friends who believed as I did, and with the utmost contempt.

The second coming of Christ, let it be. I said I was prepared for it, or any such humbuggery, of fanatics. The time was distant, the prophecies were not fulfilled; no man or angel, neither Jesus Christ, while on earth, could even tell the day or hour of his coming. Foolishness in the extreme for men of common sense to believe any such thing; if they did they were scared into it, and only let them wait and cool down a little, they would come to their right mind, and soon believe with me, that eternal punishment was only for the devil and his angels; that the devil's angels were our passions, lusts, and desires in the flesh, and of this world, that the devil and his angels were the only souls or things to be damned to all eternity, and the righteous would take pleasure in their damnation, and forever in heaven be praising God for their deliverance. Oh, that *all Universalists*, and others, could read that little book, with the same intent that I did, and my brother Universalist, Joseph L. Worthington, who lives next door but one to me, and keeps a public house. I pray God that *all* who hear your lectures may go with the same intent that we did. We were willing to hear you; took our Bibles and sought for truth. As far as you told us Bible truth, we were willing to believe. We proved you by the word of God, we weighed you and did not find you wanting, we tested you and found you to walk as you believed. Brother, we believe that we, with you, and the rest of the saints, will be caught up, after we are changed from mortal to immortality, to meet the Lord in the air, in 1843, if we are found faithful, which I pray we may be.

Yours, in hope of a blessed immortality,
GEORGE W. WADHAMS,
JOSEPH H. WORTHINGTON.

BRO. FRENCH wishes us to state, that the above work may be had at this office, and, at 36 Park Row, by any that wish it, *gratis.*

The doctrine of the soul's being a part of God, is a remnant of heathen mythology, and if true, would prove that God was made up of parts, and consequently could not be an Infinite Being.

That the soul is immortal and will exist forever in endless happiness or misery, is a doctrine which we cherish as we would the apple of our eye.

Work while the day lasts.

BELOVED BRETHREN AND SISTERS—believers in the coming of the Lord this year,—you now expect in a very little time to be with your Savior, seeing him as he is, while the elements are melting with fervent heat, the earth also, and the works that are therein, are being burned up! There you will be reviewing the circumstances in which you are now placed—the means and opportunities you now have for doing good by your pecuniary resources, your conversation, and your prayers, are all passed and gone forever, while the vast majority of those who you might now enlighten and admonish, will be commencing their eternal wailings of despair! And my brother, my sister, have you done, and are you doing your whole duty, all you can do for those who are still in ignorance and unbelief respecting the coming of the Lord so soon? Are you praying for them as much as you might pray? And are you praying in the Holy Ghost? Are you personally warning them as solemnly, earnestly, and affectionately as you might, to prepare to meet their Savior and their Judge? Are you making use of all those earthly possessions which you do not need for the little time that remains, and which will then be burned up, in helping to sound the midnight cry in the ears of a slum-

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bering church and ministry, and an ungodly world? What thy hand findeth to do, and what you will soon wish you had done let it be done speedily, and with all thy might: for the "great day of the Lord is near and it hasteneth greatly." Let me here suggest one way in which you may expend a little of what you may yet have to do good with, to the best advantage. If there is in your vicinity any minister of the gospel who is yet saying "My Lord delayeth his coming," and who has never read "Spaulding on the Second Coming of Christ," procure one for him, and present it to him immediately, with a special request that he will read it with fervent prayer; and at the same time present him with a copy of the "Signs of the Times," No. 15, Dec. 23; also a copy of the "Signs of the Times," No. 30, Nov. 9th, 1842—containing remarks on the 24th of Math. These publications are peculiarly adapted to enlighten and convince the minds of ministers, especially of those called "Orthodox," and who may have read "Stuart's Hints on Prophecy." Having been one of that sort myself, I feel qualified to judge in this matter; and had I the means I would myself present them to every minister and professor of religion in the land. And after these should have been read, I would present them with a copy of "Litch's Prophetic Expositions." When you send to the office of the Signs of the Times for these publications, do not fail to procure as large a number as possible of the Signs of the Times above mentioned, to distribute among such professors of religion as may have confidence in Professor Stuart's views of the prophecy of Daniel. They are the best uninspired antidote that can be found. Above all, beloved, let us be *much in prayer*, that God would wake up all the people and prepare them for the coming of the Son of Man. R.

Letter from A. Hale.

Dear Brother Bliss.—The good cause is triumphing here in spite of the most determined opposition,—God is blessing the word to the quickening and salvation of the multitudes who crowd the place of worship where we meet. I am more than ever satisfied of the correctness of our views; and what an overwhelming thought, that the world is now passing into the circle of that period which, we believe, God has marked for the display of that scene which has been the dread of all the wicked, and the hope of all the righteous since man became a sinner before God. What a sublime and truly awful position do we occupy! the last hour of the last day of the last week of the last month of the last year, which we believe will be measured out to man in his present existence!

'How careful, then, ought we to live!'

O, that we may be found at our post, and ready for the glorious appearing of the Great God and our Savior Jesus Christ. May we be marked by the blood of sprinkling which shall be like the blood of the passover, when the ministers of wrath shall be commissioned to their work of destruction upon our devoted world.

I find there is a good deal of complaint among the subscribers for the Signs, about the irregularity of its being received. It is supposed the fault lies at the Boston P. O.

My wife says in a letter that she does not get it more than half the time, and as she has no other means of knowing what is going on among the freinds of the cause, she is *very anxious to receive it.*

You will confer a particular favor by attending to it. I suppose Brother Litch has given particulars, so I will bid you good night,—and, though fifteen minutes in advance—a happy new year.

Affectionately, A. Hale.

Philadelphia, Dec. 31st, 1842,

Our papers are regularly mailed to all our subscribers, and if they are not received, the fault must lie at the door of some of our Post Masters.

Correction.

Brother Bliss.—I am asked by a friend residing at the west if I made the remark imputed to me, by several papers, that I would stake my reputation upon the assertion that Christ will come in April next. I believe this foolish story originated, in its first form, with a correspondent of the Boston Post. That correspondent, I am persuaded, intended to do me perfect justice. But he made a great mistake. Other papers have modified the statement to their liking, to give it a more ridiculous aspect. Thus it goes through the country, to excite the laugh and ridicule of a scoffing world. I wish to say, that the statement, in *all* respects, is *untrue.* I never uttered such a sentence, in any discourse or conversation, or any thing out of which it could have been legitimately constructed. At the time it is said I made the remark, I was not convinced of the *year* of our Lord's appearing, much less of the *month.* Since I have become convinced as to the year, all know I have *protested* against fixing the day or month.—Thus much I have felt it my duty to say, respecting this falsehood. By publishing it, you may remove an occasion for treating this great subject with reproach and scorn.

Yours in love of the appearing,

S. Hawley.

New Bedford, Jan. 6th, 1843.

Extract from W. L. Carlton's Letter.

Dear Bro. Bliss—I have been laboring in the towns around this vicinity, and God has blessed the word to many precious souls. Some that have spent their days in sin, have turned to the Lord. To His dear name be all the praise.

Although the Lord is now at work, Satan rages at his loss, and hates the doctrine of the cross; I wish you would send some good servant to this part of the land, to give the "midnight cry;" for many are asleep to this all-important subject in this part of the country. Brother, pray for us, that we may be ready and waiting for the Bridegroom, that when he appeareth we may be made like him.

Yours, in the faith of the coming of Christ in '43. Wm. L. Carlton.

Palermo, Me. Dec. 25, 1842.

To this, with other requests for lecturers, we can only say, that our brethren who lecture are engaged in different and distant places, so that we can give no encouragement for any immediate aid of that nature.

Letter from Bro. L. Caldwell.

Stanstead, L. C., Jan. 2, 1843.

Bro. Bliss—The cause goes on finely in Canada. The excitement increases every day. On the one hand we see the scoffers and infidels, saying, "Where is the promise of his coming?" and these are backed up by cold professors, and *faithless* watchmen, who are crying, "My Lord delayeth his coming." On the other hand is the "little flock," who expect *soon* to take the Kingdom, as a gift from their Father, and possess it forever. Our friends in Canada, are expecting to establish a paper for three months. It will be called the "Faithful Watchman." The object is to lay the subject of the Second Advent of our Savior before the Canada public, in a cheap and popular form. A gentleman in St. Armand promises to give one hundred dollars for its support; and at the watch-meeting in Hatley, we raised by donations and subscribers about 35 dollars more. We believe, that with what subscribers and donations we can get, we shall be able to succeed. We shall probably issue the first number next week. Glory to God, the Kingdom is at hand. Satan with his subjects begin to tremble.

Yours, looking for "the glorious appearing" in '43. Luther Caldwell.

We wish our brother success in the above effort, and hope that God will bless it. Our friends who can give him aid in his important enterprise, will receive the hearty thanks of many praying souls, and will greatly aid the cause of God.

Letter from Brother Wm. H. Peyton.

Dear Bro. Bliss:—I am happy to inform you, that since my last visit, the interest in this place on the subject of Christ's second coming has greatly increased. Some are rejoicing, while the multitude are trembling for fear, that the evidence is conclusive, that the affairs of this world will close up in this present year of our Lord 1843. We are now having lectures on this subject in the neighboring towns, and I understand that many have been blessed in attending these meetings, and are rejoicing that their redemption draweth nigh, while others have been led to say, "What shall I do to be saved?" The number who have attended these meetings has been small, but are on the increase, and I am happy to say, most of them appear to be Bereans, and says, "Let us know the truth, if Christ is coming this year, I want to know it;" and my dear brother who does not?

I believe there is but little opposition except from the clergy, and I am afraid they will oppose until the end. I remain, dear brother, yours in the kingdom and patience of Jesus Christ. Wm. H. Peyton.

New Salem, Mass. Jan. 2d, 1843.

Shall I be there?

When mountains melt and seas retire—
The globe dissolves and times expire,
When Jesus comes "in flaming fire!"
Shall I be there?
When Zion lifts her joyful head
From out the dust, and from the dead,
Where long her "bones" have slumbered,
Shall I be there?
When rolling skies with fearful noise,
Shall pass away at Gabriel's voice,
When sinners mourn and saints rejoice,
Shall I be there?
When "peace on earth, to men good will,"
In peals of praise the earth shall fill,
And shouts shall shake God's holy hill,
Shall I be there?
When Death is dead—and life and joy
Salvation's harps give full employ;
When bliss complete has no alloy,
Shall I be there?
When Jesus' name through heaven rings,
As Lord of Lords, and King of Kings,—
Each knee is bow'd, and each tongue sings,
Shall I be there?

Boston, Dec. 10, 1842. O. S.

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SIGNS OF THE TIMES.

BOSTON, JANUARY 18, 1842.

A CORRESPONDENT enquires, if the most valiant and mighty people spoken of in Nahum ii. 3, is not the nation of Great Britain, whose national dress is scarlet, and who were the first whose chariots were with flaming torches? Nahum ii. 3, 4. "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Ans. There seems to be referance in this prophecy to theday of the Lord's prep-aration, and to the chariots of these last days, which, "swifter than a weavers shuttle," traverse back and forth in every part of that nation, and also in our country.

The "UNIVERSALIST" in a late No., thus speaks of Professors Stuart and Bush.

"It is well known to most if not all of our readers, that the gentlemen whose names we have placed at the head of this short article, stand deservedly high in the respective Theological Institutions to which they are attached, as profound scholars, and Biblical critics—the former in Andover, Mass., the latter in New York city. Both of these gentlemen have recently given to the world their views in regard to the meaning of those portions of scriptures on which the Miller theory of the end of the world is built. The "New York Evangelist," which by the way may be regarded as the organ of orthodoxy in the United States, in speaking of the views of Professors Stuart and Bush, says—"The tendency of these views is to destroy the scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. *The style of interpretation, we assert, tends fearfully to Universalism. This tendency we are prepared to prove.*"

What a fearful tendency! and how very heretical these writers must be, in the estimation of the "*Evangelist.*" But this same "Evangelist" must have been "asleep or on a journey," if he has not till now, perceived the tendency of the church toward Universalism—this tendency is becoming more and more apparent, and any one who has been an attentive observer of the movement in the Christian world, and especially in that portion of the church calling themselvee orthodox, for the last twenty years, must have perceived this tendency very clearly."

In the above there is more truth than peotry, and should cause those who endorse their sentiments to look to the consequence of such novel positions.

A LETTER from Port au Prince, Hayti, states that some of the enterprising men in that island are much interested in the doctrine of the second advent.

NOTICE. There will be a Second Advent Conference at Claremont, N. H. in the Methodist House, to commence on the 10th inst.

THE BIBLE EXAMINER. This is the title of a sheet published by brother George Storrs, of Albany, containing his exposition of the 24th of Matthew.—For sale at this office.

There is a story going the rounds in the papers that there are four insane persons in Somerset, Mass. whose insanity hes been produced by *Millerism.* I am requested to say by an intelligent gentleman from Somersett, that this story is false in its most essential feature. It is true there are four insane persons in that town, but not one of them ever heard a discourse on Mr. Miller's peculiar views of the world, except to hear them spoken against. They never attended a Second Advent meeting. Slander and falsehood will never refute even a false system. Let us have nothing but the truth on "Millerism," or any other subject.—*Christian Herald.* R.

OBITUARY. Died in Carver, Mass. Nov. 3d, 1842 Miss Patience L. Robbins, aged 19 years, daughter of Dea. Joseph Robbins Jr. and Rebecca his wife By her death, her parents are deprived of a dutiful daughter, who studied their happiness, and endeavored by every kind attention to alleviate and comfort them.

The circle in which she moved, has lost a faithful and pious friend; the church of Christ, a consistent member; and the Sabbath school has been deprived of a faithful teacher; one who early profited by the instruction which she received.

Though young, her piety was deep and ardent; she loved the cause of Christ, and sought the salvation of souls; often did she bow before the throne of grace, and implore God, thro' the mediation of the Divine Savior, to grant salvation to all, and especially to her dear friends with whom she was intimate with. She was patient, though her illness was short. Her mind, though not elevated by any special manifestation of Divine favor, yet submissisve and tranquil. She loved the courts of the Lord, and when able to be present, her seat was never vacant. She was a believer in the glorious appearing of her Savior in 1843, and died in the blessed hope of having part in the first resurrection; then to join the innumerable company of the saints of the first-born.

BY A BROTHER IN CHRIST.

CONFERENCE IN ASHBURNHAM.

There will be a meeting in the new meeting house in the north part of Ashburnham, on the second coming of Christ in 1843, beginning Wednesday evening, the 18th inst., at 6 o'clock, to continue one week. Brethren T. M. Preble, and George Bates, will be present; also other friends of the cause. Come, brethren, and sisters, *young* and old, make us glad with your presence, and assist in making it beneficial to the pulling down of the strong hold of sectarianism, and the kingdoms of this world. Yours, in full belief in 1843. ALVAN WARD.

SECOND ADVENT CONFERENCE AT WATERTOWN.

There will be a Conference of believers in the Second Coming of Christ (by Divine permissiou) held in the Baptist meeting house, in Watertown, to commence on Monday, Jan. 23d, at 10 o'clock.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the SecondComing of Christ.—37 1-2cts.
3. Exposition of 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England — 10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L.D.Fleming. 12 1-2
13. Miller's review of Dimmick's discourse, "*The End not Yet.*"—10 cts.
14. Miller, on the Typical Sabbaths, and great Jubilee.—10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.
20, " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.

This Library will be enlarged from time to time, by the addition of new works.

DEPOTS OF SECOND ADVENT BOOKS.

No. 14 Devonshire Street, Boston, up stairs. Address J. V. Himes.

No. 36 Park Row, New York, up stairs, opposite the Park. Address J. V. Himes.

No. 67 South Second Street, Philadelphia. Address Orrin Rogers.

Any person wishing to obtain Books, Charts, or Publications, can obtain them at either of the above depositories. For list of publications, see advertisements. J. V. HIMES.

Boston, Dec. 7, 1842.

Letters

Rec'd up to January 14, 1843. Levant, Me. Sedgwick, Me. New York, Levant, Me. Taftsville, Vt. Charlotte N. C Union Mills, N. Y. Hartford. Ct. Marshfield, Vt. Essex, Vt. Cranerville, O. Vergennes, Vt. Ashford, N. Y. N. Bedford, Ms. Cincinnati, O. Danville, Ky. E. Palmyra, Wayne Co. N. Y. Monson, Mass. Sandy Hill, N. Y. Bangor, N. Y. Albany, N. Y. Fluvana, N. Y. Norfolk, N. Y. Peterboro, N. H. Danville, Vt. E Bethel Vt. Shrewsbury, Pa. South Wilbraham, Mass. Burrillville, R. I., W. Gardner, Milford Centre, O Hillsboro' N H. Ware, Mass. South Orange, Mass. Londonderry, N.H. Blacks, Me. Pavilion, N. Y. Panton, Leominster, Mass. Danville, Vt. Milford, N. H. Vermont, N. Y. So. Glastenbury, Ct. Ballston, N. Y. Troy, N. Y. Strafford Corner, N, H. Schenectady, N. Y. Rochester, N. Y. W. Charlto ı, N. Y. Acton, Mass. Brandon, Vt. Perry's Mills, N. Y. Bath, N.H. Tariffville, Ct. Ballston, N Y. Woodstock, Vt. Wilmington, Vt. Dover, N. H. Greencastle, Ind. Georgia, Vt. Deerfield, Ind. Headley's Mills, Ind. No. Dixmont, Me. Forsyth, Geo. Manchester, N. H. China, N. Y. No. Fairhaven, Mass. Groton, Mass. Penus Creek, Pa.

Amos Fox, Luther Caldwell, George Summey, A. Ward, C. S. Brown, J. D. Johnson, C. Bordman, S. Hawley, J. Bendee, $6. R. W. Pratt, D. Burgess, J. Morrill, L. D. Fleming, E. B. Hayward, $5. R. E. Ladd, C. McCoy, A. R. Brown, J. Burditt, J. Fairbanks, J. McElwain, D. Tuxbury, $5, J. D. Berry, H. K. Griggs, A. Rugg, J. V. H.— D. H. Gould, $5, O. Cunningham, A. Kichlen, Jr. W. Mosher, J. L. Brown, N.R.Drake, $2, Wms.Thayer, cheek, P. Plumer, $7. E, G. Ferguson, A. Gleason, $1. J. Pierson, $14. W. W. Kone, E. Richmond, $1. S. C. Burditt, (pamphlet,) 1. Goodwin, J. Ide, D. Sawyer, H. Gaylord, B. Manning.

Bundles Sent.

Rev. S. Hawley, N. Bedford, Mass. T. M. Preble, Nashua, N H. Bro. J. Litch, Philadelphia, Box, 36 Park Row, N Y. A. N. Bentley, Greenville, Greene Co. N. Y. C S. Brown, Concord, N. H. A. Fox, Stanstead, Canada, E A. Smith, Danville, Ky. J. D. Marsh, W. Randolph, Alvan Ward, Ashburnham, Ms. 1 Box D. Burgess, Hartford, Ct. Adams, Mass. C. Friend, Port Hope, C. West, W. W. Ingham, Mt. Vernonville, Me. 1 Trunk J. Y. Himes, Utica, C. McCoy, Woonsocket, R. I., I. H. Shipman, N. Danville, Vt. E. Heath, Springfield, Mass.

Signs of the Times

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THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, JANUARY 25, 1843.

SYNOPSIS OF

MILLER'S VIEWS.

I.—I believe Jesus Christ will come again to this earth.

PROOF.

John xiv. 3: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts, i. 11: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. iv. 16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. i. 7: Behold, he cometh with clouds; and every eye shall shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

II.—I believe he will come in all the glory of his Father.

PROOF.

Math. xvi. 27: For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Mark viii. 38: Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

I also believe he will come in the clouds of heaven.

PROOF.

Math. xxiv. 30: And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark xiii. 26: And then shall they see the Son of man coming in the clouds, with great power and glory, xiv. 62: And Jesus said, * * * ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel vii. 13: I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

III.—I believe he will then receive his kingdom, which will be eternal.

PROOF.

Dan. vii. 14: And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Luke xix. 12, 15: He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. iv. 1: I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

IV.—I believe the saints will then possess the kingdom forever.

PROOF.

Dan. vii. 18, 22, and 27: But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Math xxv, 34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xii. 32; xxii. 29: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. ix. 25: And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

2 Tim. iv. 8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

James, i. 12: Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Pet. v. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

V.—I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.

PROOF.

1 Cor. xv. 20, 23, 49: But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 John iii. 2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And I believe, also, that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.

PROOF.

1 Cor. xv. 51—53: Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Philip. iii. 20, 21: For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. iv. 14—17: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

VI.—I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

PROOF.

2 Cor. iv. 14: Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

Eph. v. 27: That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col. i. 22: In the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight.

Jude, 24: Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

1 Thess. iii. 13: To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor. i. 7, 8: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

VII.—I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

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PROOF.

Deut. xxv. 1: If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

Isa. xxxiv. 8; xl. 2, 5; xli. 10 to 12: For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought.

Rom. viii. 21 to 23: Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourssIves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Heb. ii. 13 to 15: And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage.

1 Cor. xv. 54, 26: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The last enemy that shall be destroyed is death.

Rev. xx. 1 to 6: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

VIII.—I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.

PROOF.

Ps. l. 3; xcvii. 3; Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isa. lxvi. 15, 16: For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Dan. vii. 10: A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Mal. iv. 1: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Math. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Math. xiii. 41 to 42; 49, 50: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be walling and gnashing of teeth.

1 Cor. iii. 13: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1 Thess. v. 2, 3: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Thess. i. 7 to 9: And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 Pet. i. 7: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

2 Pet. iii. 7, 10: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein, shall be burned up.

Isa. xxiv. 21, 22: And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Jude, 6, 7; 14, 15: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xx. 3, 13, 14, 15: And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John v. 29: And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts, xxiv. 15: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

IX.—I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

PROOF.

Psa. xxxvii. 9 to 11, 22, 28, 29, 34: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

Prov. ii. 21 to 22; x. 30: For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed: but the wicked shall not inhabit the earth.

Isa. lx. 21: Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Math. v. 5: Blessed are the meek: for they shall inherit the earth.

Rev. v. 10: And hast made us unto our God kings aed priests: and we shall reign on the earth.

X.—I believe the time is appointed of God when these things shall be accomplished.

PROOF.

Acts. xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job. vii. 1; xiv. 14: Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Psa. lxxxi. 3: Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Isa. xl. 2: Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. (See margin.)

Dan. viii. 19; x. 1; xi. 35: And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Hab. ii. 3: For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Acts. xvii. 26: And hath made of one blood all

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nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations. See Gal.iv.

XI.—I believe God has revealed the time.

PROOF.

Isa. xliv. 7, 8. xlv. 20, 21: And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, and let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God and a Savior; there is none besides me.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Amos iii. 7: Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

1 Thess. v. 4: But ye brethren are not in darkness, that that day should overtake you as a thief.

XII.—I believe many who are professors and preachers will never believe or know the time until it comes upon them.

PROOF.

Jer. viii. 7: Yea, the stork in the heaven knoweth her apointed times; and the turtle, and the crane, and swallow, observe the time of their coming; but my people know not the judgment of the Lord.

Matth. xxiv. 50: The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. xxv. 34,—37: Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord.

XIII.—I believe the wise, they who are to shine as the brightness of the firmament, Dan. xii. 3, will understand the time.

PROOF.

Ecc. viii. 5: Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Math. xxiv. 43 to 45; xxv. 4, 6 to the 10: But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? But the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

1 Thess. v. 4: But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Pet, i. 9 to 13: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ:

XIV.—I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be.

PROOF.

Math. xvi. 27: For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Rev. xxii. 12: And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

1. I prove it by the time given by Moses, in the 26th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical, which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 12520 years. I believe this began according to Jeremiah xv. 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa. vii. 8, "For the head of Syria is Damascus, and the head of Damascus is Resin: and within three score and five years shall Ephraim be broken, that it be not a people," when Manasseh was carried captive to Babylon, and Israel was no more a nation. See chronology, 2 Chron. xxxiii. 9, "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel," the 677th year B. C. Then take 677 out of 2520, leaves A. D, 1843, when the punishment of the people of God will end. [*See Miller's Lectures, page* 251.]

2. It is proved typically by the year of release. See Deut. xv. 1, 2; "At the end of every seven years thou shalt make a release; and this is the manner of the release; every creditor that lendeth aught unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release." Also Jer. xxxiv. 14; "At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers harkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage, when they have served their 7 prophetic years. 7 times 360 years is 12520. Beginning with the captivity of Israel and the king of Judah, Manasseh, 677 B. C. must end in A. D. 1843, When the children of God will be released from all bondage and slavery. [*See Second Advent Lib. No.* 14.]

3. It is also proved by the seven years war of Zion with her enemies, given to us in Ezekiel xxxix. 9, 10.—"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that have robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843. [*See Miller's Life and Views, p.* 69.]

4. It is proved, also, by the sign of the Sabbath. Exod. xxxi. 13—17.—"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut of from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. iv. 4. 9—11.—"For he spake in a certain place of the seventh day on this wise: And God did rest the sevenht day from all his works." "There remaineth therefore a rest to the people of God. For he that is enteretd into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh. So it is a sign that Christ will also labor six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord? Peter tells us in his 2 Epistle iii. 8.—"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new? I answer, if we will allow the Bible to make us a chronology, we shall find

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this year, 1843, the 6000 years from Adam's fall will be finished. Then the anti-typical Sabbath of a 1000 years will commence. Rev. xx. 6.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [*See Life and Views, p.*157.

5. Again, we can prove it by the typical jubilee. Levit. xxv. 8—13.—"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you, ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trump of jubilee will proclaim liberty a glorious one through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There is seven kind of Sabbaths, which all have seven for a given number.

The Jews kept but six Sabbaths, if they had kept the seventh they would have been made perfect without us; but they broke the seventh, "Therefore, there remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were:—

1. The 7th day Exod. xxxi. 15.
2. The 50th day. Levit. xxiii. 15, 16.
3. The 7th week. Deut. xvi. 9.
4. The 7th month. Levit. xxiii. 24, 25.
5. The 7th year. Levit. xxv, 3, 4.
6. The 7 times 7 years and 50th Jubilee.
7. The 7 times 7 Jubilees and 50th Jubilee will bring us to a complete or perfect Ssbbath. The great Jubilee of Jubilees. Thus 7 times 7, 50 years is 49 times 50 = 2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem that obeyed the commandments of the Lord, or kept his statutes. This kings reign ended B. C. 607. See 2 Kings 23d chapter. 2 Chron. 35 and 36 chapters, and Jeremiah 22d chapter. After which the Jews never kept, neither could they keep, a year of release, or Jubilee; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. xliv. 20—23. Here ended the Jewish Jubilees, when they had not kept more than 12 Jubilees, lacking 28 of coming to the great Jubilees.

And now the land was to lay desolate, while the people of God were in their enemies land. Levit. xxvi. 34. How long is a Jubilee of Jubilees? Ans. 49 times 50 years, = 2450 years. When did these years begin? Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607. Take 607 from 2450, it leaves A. D. 1843. When the Jubilee of Jubilees will come.

6. I prove it by Hosea vi. 1—3.—"Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." This prophecy is the two days of the Roman Kingdom, in its Emperial, Kingly and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. xx. 6.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." When the people of God will live in his sight, "live and reign with him a thousand years. If then the third day is a thousand years then the two days is of equal length. When did the two days begin? Ans. When the Jews made a league with the Romans. See Hosea v. 13.—"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound." Dan. xi. 23.—"And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people." 1 Macabees 8, 9 chapt. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people B. C. 158 years. Then add 158 to 1842 and we have 2000 years, or two days; as Peter says. 2 Peter iii. 8.—"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And 1843 is the first year in the 3d thousand years, or 3d day of the Lord. The world has stood since the fall of man 2000 years, under the Patriarchs; 2000 years under the Assyrian, Babylonian, Medo-Persian, and Grecian. And 2000 years under Rome Pagan, Papal and Kingly. [*See Sec. Adv. Lib. p.* 45.

7. I can prove it by the length of the vision which Daniel had, viii. 1—14. Of the ram, he goat, and little horn which Daniel was informed was 2300 days long. Dan. viii. 13, 14.—"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were *cut off*, and fulfilled, the year of Christ's death, Dan.ix.20–27. Then 70 weeks of years being cut off from 2300 days makes these days years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which added to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified.

8. It can be proved by Daniel xii. 6, 7. "And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How ong to the end of these wonders? These wonlders are to the resurrection. See 2d and 3d verses, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The answer is given by the angel who informs Daniel it shall be for a time, times and a half, when he shall have accomplished to scatter the power of the holy people, all will be finished. Eze. xii. 10—15, "Say unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jer. xv. 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manasseh, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, untill they fled into the wilderness in A. D. 538, which makes 1215 years. There they remained in the wilderness a time times and an half—Which began A. D. 538, and continued until A. D. 1798. The kings of the earth then had power, and the time, times and a half, of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings, and ending in the year 1843. Which is the fulness of times. Ephe. i. 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:" that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:" When the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. [*Sec. Ad. Lib. No.* 6, *page* 45.]

9. It can also be proved by Daniel xii. 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years,

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being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Dan. xi. 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. ii. 6—8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" Job. xix. 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:" [*Miller'e Lectures page* 100.]

10. It can also be proved by the words of Christ, Luke xiii. 32, "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." These two days in which Christ casts out devils and does cures, is the same as Hosea's two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years, of the Roman power. Rev. xii. 9, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." And then the people of God will be perfected, Rev. xx. 9, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This time began with the "great dragon," Rev. xii. 3, 4, "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz. 6000, and the 7000, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him B. C. 158—and will end in 1842. Then the third day will begin 1843 [*See. Ad. Lib. No.* 3, *page* 61.]

11. The trumpets are also a revelation of time. See Rev. ix. 5, "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." These 5 months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1299, on the 27th day of July. 5 months is 150 years, 5-|-30=150. This trumpet ended 1443. And the sixth trumpet began to sound and was to sound 391 years and 15 days, as in Rev. ix. 15, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." And ended 1840, on the 11th of August. Then the seventh trumpet begins, and ends with the fulness of times, Rev. x. 5, 7. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And synchronizes with Daniel xii. 7. See section 7, where it is shown to end in the year 1843. [*Miller's Lectures, page* 190.]

12. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. xi. 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where papacy had power, until the laws of the papal hierachy were abolished and free toleration was granted to the papal states in 1798. Then the remainder harmonizes with the trumpets, see Rev. xi. 14, 15, "The second wo is past; and behold, the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And terminates with A. D. 1843.

13. It can be proved by Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It is evident that the church is not now in the wilderness, for if so, then she must have been in the apostles days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true church has been an outlaw among the kingdoms, which arose out of the Roman Empire. The church was driven into the wilderness where they were given into the power of the Pope, Dan. vii. 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time," in the year A. D. 538. And was in the wilderness 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the *witnesses*, and the *trumpets*, compare Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," with Rev. xii. 10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night,"

14. It is proved by Rev. xiii. 5, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798. See 10th verse "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's "*abomination that maketh desolate*," or "*that astonisheth*," (see Marginal reading.) Compare Daniel xi. 31, and xii. 11, with Rev. xiii. 3—8, and of course his power is abolished with the end of his "setting up," and the 1290 years. Then Daniel xii. 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," carries us to the year 1843.

15. It can be proved by the numbers in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six," connected with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league, beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Dan. xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9—12. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—[*Miller's Lectures, page* 76.]

These several ways of prophetic chronology, proves the end in 1843. Now what is there in all this reckoning of time, that should entitle one to such vile abuse, and slander, as I have received from the pulpit and press, from editors and priests, from the infidel, and blasphemer, from the drunkard and gambler? These have all made friends with each other; for the sole purpose of vilifying and saying hard things against me; for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true, nor false. Why do professed ministers show such anger and malice? Why call me a *prophet* in such sneering terms, from Dr. Brownlee down to John Dowling, A. M. pastor &c. &c. &c.? I have only shown to the world my opinion on those passages, they have done the same, I have shown my faith by my works, they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men, not only show much anger, but misrepresent my words, and views. Is truth of such a texture, as to need lies to sup-

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port it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ, and upon the very same principle as the infidel or drunkard would oppose. Not ready.

I would advise all to cease their revilings, take this little tract, read, and compare Scripture with Scripture, prophecy with history, and see if there is not a strong probability that I am correct, and if there is even one to ten, that it is so, then it is all important we attend to the interest of our souls and eternity. You ought to spurn from you, those, who say there is no danger, you ought in justice to your own soul, turn a deaf ear to the men who are flattering you with "peace and safety."

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. v. 4, Heb. ix. 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. v. 3. Math. xxiv. 50. Rev. xvi. 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of Scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut.

WILLIAM MILLER.

Low Hampton, Jan. 1, 1843.

From H. Gaylord.

DEAR BROTHER HIMES:—In this place, on the 17th of last month, brother Calvin French commenced a course of lectures on the second coming of our Lord in 1843. Elders Lane, Harvey and Hermans were in attendance,—our meeting house was crowded during and at the close of the lectures, many expressed their belief in the coming of their Lord during the present year. Brother French confined himself principally to the absorbing subject that induced him to leave his home and family. Brother Lane went on as formerly and taught the people "what they should do to be saved," that they might be prepared *for that coming*, through the united efforts of our brethren and the blessing of our God, many have been hopefully converted from the error of their ways, elder Lane has emersed two hundred and fifty since Lord's day the 18th of last month, and the work is still going on. May the Lord continue to bless his own truth, and may that Gospel that Paul was "not ashamed of," prove the "power of God unto salvation" to many who shall yet hear, "believe and obey it.

Many people appear determined to strive to have "part in the *first* resurrection," believing that "on such the second death hath no power." I will close by saying that a great many are convinced that our Lord's personal coming is near at hand, but the effect of that belief has not been such as many had anticipated, the people were calm and solemn, no violent outbreaks, but the utmost order and propriety was observd in all our meetings, and I think much good has been done, there is every appearance of *real reformation*. Your friend and brother.

Plymouth, Luzerne, Co. Pa. Jany. 7th 1843.

A NEW PROPHET.—The Rev. Mr. Brownlee, D. D., has come out and in his mighty wisdom declares that he is of the opinion that the end will not take place for one hundred and seventy five years to come—and of course we all shall have to swallow his opinion, and not look for the end until that time is past; because he thinks so; while the Bible cautions us to be always ready. He is more dangerous than Miller.—*Gos. Pub.*

A NEW YEAR'S ADDRESS

TO SECOND ADVENT BELIEVERS.

FOR 1843.

BY WILLIAM MILLER.

DEAR BRETHREN:—This year, according to our faith, is the last year that satan will reign in our earth. Jesus Christ will come, and bruise his head. The kingdoms of the earth will be dashed to pieces, which is the same thing. And he whose right it is to reign, will take the kingdom and possess it forever and ever.

And the God of peace shall tread satan under your feet shortly." Therefore we have but a little time more to do as our good brother Paul was commanded. Acts xxvi. 18, "To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Let us then put forth our best energies in this cause, let every one of us try by persuasion, by the help and grace of God, to get one at least of our friends to come to Christ, in this last year of redemption, and if we succeed, what an army of regenerated souls may we not hail in the New heavens and new earth. I pray God, my brethren, that nothing may deter you from this work. Let scoffers scoff, and liars tell lies, we must not suffer ourselves to be drawn from our work. Yes, the glorious work of salvation, will within a few short months, be finished forever. Then I need not exhort you more on this point—you yourselves know the value of this great salvation.

And another thing it is well for us to remember.

The world will watch for our halting. They cannot think we believe what we speak, for they count our faith a strange faith, and now beware and not give them any advantage of ground over us. They will perhaps look for the halting and falling away of many. But I hope none who are looking for the glorious appearing, will let their faith waver, keep cool, let patience have its perfect work, that after ye have done the will of God, ye may receive the promises. This year will try our faith, we must be tried, purified and made white, and if there should be any among us, which do not in heart believe, they will go out from us: but I am persuaded there cannot be many, for it is a doctrine so repugnant to the carnal heart, so opposite to the worldly minded, so far from the cold professor, the bigot and hypocrite, that none of them will, or can believe in a doctrine so searching as the immediate appearing of Jesus Christ to judge the world.

I am therefore persuaded better things of you brethren, although I thus speak. I beseech you my dear brethren, be careful that Satan get no advantage over you, by scatterin coals of wild fire among you; for if he cannot drive you into unbelief and doubt, he will then try his wild fire of fanaticism, and speculation, to get us off from the word of God. Be watchful and sober, and hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ.

Think not my brethren, that I stand in doubt of your perseverance. I know your faith, your love, and hope to be rooted and grounded on the word of the Almighty, you are not dependant on the wisdom or commandments of men; many if not all of you have examined for yourselves, you have studied and found true, what at first was only reported unto you, you have found the Bible much more precious than you had before conceived. Its doctrine to be congenial with the holy and just character of God. Its precepts to be wise, benevolent and kind.

Its prophecies to be clear, and lucid, carrying conviction strong of the truth and inspiration of the scriptures, a harmouy of manner, and matter from Genesis to Revelation. In one word, you have found a new Bible, and I hope and believe you have read it with new delight; I fear not that you can ever be satisfied with the views of our opponents, the manner of explaining scripture which they adopt is too carnal to satisfy the devoted child of God.

Then let me advise a continual searching for the truth, both for faith and practice, and wherever we have wandered from the word of God, let us come back to the primitive simplicity of the gospel, once delivered to the saints. Thus we shall be found ready at his coming to give an account of our stewardship, and hear our blessed Master say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Every truth we get from the blessed book prepares us better for his coming and kingdom. Every error prevents us in part from being ready.

Let us then stand strong in the faith, with our loins girt about with truth, and our lamps trimmed and burning, and waiting for our Lord, ready to enter the promised land, the true inheritance of the saints. This year, the fulness of time, will come, the shout of victory will be heard in heaven, the triumphant return of our great Captain may be expected. The new song will commence before the throne. Eternity begin its revolution, and time shall be no more. This year, Oh blessed year! The captives will be released, the prison doors will be opened, death will have no more dominion over us, and life, eternal life be our everlasting reward.

This year, a glorious year!! The trump of Jubilee will be blown, the exiled children will return, the Pilgrims reach their home, from earth and heaven the scattered remnant come, and meet in middle air, the fathers before the flood, Noah and his sons, Abraham and his, the Jew and Gentile, all who have died in faith, of every nation, kindred tongue and people, will meet to part no more. This year, the long looked for year of years the best, it is come.—I shall hope to meet you all, through faith in God, and the blood of the Lamb.—Until then, farewell. May God bless you, and sustain you in the faith.

May you be patient in all tribulation and endure unto the end—

May you this year be crowned with immortality and glory.

And finally, my brethren, "I pray God, your whole soul, and spirit, and body be preserved blameless unto the coming of the Lord Jesus Christ." W. M.

Low Hampton. Jan. 1, 1843.

Signs of the Times

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Letter from Bro. C. French.

DEAR BROTHER HIMES :—I closed my lectures in Lewisburg, Pa. on Sabbath, 8th inst. many of the brethren became confirmed in their faith that the blessed Lord will come THIS YEAR. An interest was awakened to the subject, sufficient to call forth the *public opposition of those who say, in their hearts*, "My Lord delayeth his coming." Fifty-six were baptized, on a profession of their faith, by Br. Sutton, who has publicly professed his faith that Christ will come in a FEW WEEKS; he will proclaim it wherever he labors. I distributed all the books I had with me, and left eight or ten who will publicly do what they can to proclaim the Midnight Cry in that part of Pa.—Since I left Plymouth, I have learnt that the good work is spreading through the Wyoming Valley, and over the mountains, and many are praising God that they ever heard the "Midnight Cry."

In Pottsville I was solicited to give a lecture, they never having heard one on the subject.—I consented to stop. The house occupied by the Baptists (owned by the Universalists) was obtained, at 12 o'clock,notices were posted in the streets, of a lecture at 2; a few minutes before 2 the sexton informed me that the *owners* of the house had taken the key from his son, and refused to have *their house opened*, for me. Application was then made for the Methodist house, which was obtained. I went, expecting to occupy it, but the sexton refused to open it without a written order. By this time the streets had become crowded with all classes of people, many of them catholics and minors, who were all most desperate to hear on the subject. What to do I knew not,but to remember the declaration, "*I am with you always, even unto the end of the world.*" I was taken to the town hall, into which the crowd rushed. I addressed them for an hour and a half; they listened with quiet attention.

On arriving at Philadelphia I was glad to hear the voice of Br. Litch, at the corner of Thirteenth and Race streets. Br. L. has lectured in various parts of the city, in such places as can be obtained. An interest is awakened to hear on the subject among the "common people."

I arrived at New-York city on Saturday. That city is being shaken to its centre. Prof. Whiting, who was invited by his brethren to examine the subject, to refute it, became convinced of its truth, and is now giving lectures, showing that Daniel's vision ends this year. He has lectured twice in the Baptist Tabernacle—on Monday eve. he lectured at "Niblo's Garden."

I arrived in this city last eve., and gave a lecture, and am to commence a course this P. M. to continue until Sabbath eve. More hereafter.

Yours, in hope of the glorious
appearing in a few weeks,
CALVIN FRENCH.

Hartford, Ct., Jan. 13, 1843.

From J. Cushing.

DEAR BROTHER HIMES:—In this town and in the towns adjoining, there begins to be a waking up on the part of the people in regard to this *soul-thrilling subject* of the second advent. The people in this vicinity, professors, and nonprofessors, have been, until within a few weeks, entirely silent on the subject, with the exception of here and there one, who has been "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

It has been about two years since the Midnight cry was first sounded here, and because sentence against an evil work was not executed speedily, they have seemed to think it never would be; therefore the hearts of many of them, have been fully set in them to do evil; but they begin to think now, and so much the more as they see the day approaching. Almost every one has something to say about "Millerism." Some are in the full faith of '43, and many others believe it near at hand. There are, however, a great many that call it ail *delusion, humbug, fanaticism*, and *speculation*. They are very much in want of light on this subject. the most of the preachers here are entirely silent. They are in ignorance in regard to this matter, and seem to be willing to remain so. Others scout at it, and the wicked, take such, as their leaders in this ignoble business, and they rejoice and triumph; but their career is a short one. And what will they do in the end thereof. If an able lecturer should come this way, he would get a candid hearing. We hope Providence may favor us in this respect.

Webster, Dec. 7th, 1842.

SIGNS OF THE TIMES.

BOSTON, JANUARY 25, 1842.

Editorial Correspondence.

DEAR BROTHER BLISS:—On my way to this city, I visited Lansinburgh, N. Y. and gave three lectures in the Baptist church. I found a deep interest existing on the subject of the advent this year, occasioned by brother Miller's lectures at Waterford, just across the river. The whole region seems to be stirred up. I had crowded and very attentive audiences, and can but hope that good was done. The people were very anxious for a full course of lectures,

Bro. Miller's labors at Waterford, were attended with an unusual blessing. The whole town seemed to be moved. Not only the *common people*, who always hear us gladly, but the professional men, and those who exert much influence in the place, upon hearing candidly the lectures, were constrained to admit the strength and power of the arguments for the coming of Christ this year. At the close of his last lecture on the 8th inst. one hundred and twenty voluntarily rose for prayers. Some of these were converted. Among these, there were over sixty men, the leading men in town. Quite a number of Lawyers.—And although our opponents are always harping about making *infidels*, quite a number of those who came forward had been *infidels*, and now for the first time confessed their faith in theBible; and that Mr. Miller had proved the *Bible true*—they could no longer disbelieve.

Several ministers were convicted, and strong hopes are entertained of their conversion to the truth of the advent nigh.

On the 9th inst. we took leave of our faithful friend, J. G. McMurray and his kind family at Lansingburgh, for this city. We arrived the same day in safety, and commenced our meetings according to appointment. A wide and effectual door is opened in this city, and indeed through all this region. We have many calls to give lectures in the neighboring towns.

Brother Miller is lecturing to crowded houses, afternoon and evening, in the second Presbyterian church. The prospect now for doing good is cheering. The clergy help us as *usual*, by their *lame opposition*. But we hope they may be led to a candid examination of this solemn question, and be in readiness with their flocks when the "chief Shepherd shal appear." More anon. J. V. HIMES.

Utica, N. Y. Jan. 13, 1843.

Letter from Joseph Marsh.

MESSRS. EDITORS:—I have of late attended to the study of Daniel's vision, and although I am not prepared to adopt all your views, yet I must say that the weight of evidence in favor of the *near* approach of Christ's glorious kingdom, is very great.

The doctrine is too solemn to be treated with levity; and the generality of those who believe it, are known too well by the community as good men (unless I am deceived) to be despised.

But the object of this line, is to ask you, if it is proper to give your views in the "Signs of the Times" on Isa. lxv. 17—25.

Several friends who have espoused your views in this town, are stumbled by the above passage, and others use it as a strong argument against them. By complying with the above, you will confer a favor on yours in Christ.

Sandwich, Jan. 7th 1843.

REMARKS. We give Isa. 65th a literal interpretation. There is nothing in connection with this portion of Scripture, which intimates that it is to be otherwise understood, if it be understood figuratively, the figure is as good for our cause as for our opponents. If it is to be understood literally, it can only be fulfilled in a new heaven and new earth, as it commences with an assertion that God will create such. Therefore with either interpretation it cannot militate against the truth of the Second Advent doctrine.

If it is not to be taken literally, there is no rule which will decide what is to be understood by it. If we err at all, we prefer to be found erring in taking God at his word, than in rejecting that word and resting upon our own interpretation of it.

The only passage in this portion of Scripture that seems to conflict with a literal interpretation, is the 20th verse. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed." This, some imagine, implies that in the state here described, there will be *death*, but a *strictly* literal interpretation will remove that objection.

It is said "There will be no more there an infant of days, nor an old man that hath not filled his days." If there will be no more thence an *infant* of days, it will follow that there will be no more births, and if there are no births, there can be no deaths. What then is meant by "the child shall die an hundred years old, but the sinner being an hundred years old, shall be accursed?" We know that the only entrance to that world, is through the gate of death and the resurrection from the grave, or the last change of the living, which will be equivalent to it. When the child shall die must, therefore, have reference to his departure from this world preparatory to his entrance there, where he will not be an infant of days, but of mature mind as if he were an hundred years old. The sinner, however, when he enters the gate of death, although an hundred years old, will be accursed, and will never enter that world. This view is farther strengthened by the context; for we are commanded to rejoice *forever*" in that which God creates, which we

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could not do if death enters there. It is said "The voice of weeping shall be no more heard in her nor the voice of crying." It must therefore be exempt from pain and suffering, death and loss of friends. And it also said that "They shall not hurt nor destroy in all my holy mountain, saith the Lord." The context therefore shows that the death spoken of, must refer to our exit from this world on the passage to the next.

This view is confirmed by parallel portions of Scripture. The new earth of St. Peter, iii. 13. is melted with fervent heat, and Paul says "We *according to his promise* look for new heavehs and a new earth wherein dwelleth righteousness." We know of no promise of a new earth to which Peter could refer, but the promise in this 65th of Isaiah. The new earth of John, Rev. xxi. is the same as that of Peter, and John assures us that there will be "no more death." Peter also speaks of the "new earth *wherein dwelleth righteousness*," as though the holy and happy state predicted in the Bible could never be realized in this earth.

Whether the inhabitants of the new earth will actually build houses and inhabit them, or plant vineyards and eat the fruit of them; or whether that prediction only implies, that they will no more labor in vain, or bring forth for trouble, and that then they will not build for another to inhabit, and plant for another to eat, we do not attempt to say, but as we said before it can only be *literally* fulfilled in the new earth, and if these are figures they do not militate against our belief. The remark is also applicable to the wolf and lamb feeding and the lion eating straw like the bullock. If animals were not out of place in Eden, we know not that they will be in the new earth. If God sees fit to place them there, we shall cheerfully acquiesce, and believe that he will act wisely in all that he does.

To Subscribers.

We have the following names and directions on our Subscription list which are there recorded as per direction in letters, but according to the P.O.Reports there are no such Post Offices in the respective states as on our subscription list, and the Post Office here th ew them out, because, they say, they know not where to send them. This week we send the paper to each of the states where such P. Offices are noted in the report, and if the directions in our book are wrong, those to whom the papers are directed will please to set us right.

We hope those who send orders for papers or books, will be very particular in giving the *town* and *state*, &c., to which we are to direct such package.

The following are the names to which we referred.

Levi Morton, East Whately, Vt. There is said to be no such place in Vt., but is in Mass.

Isaac Holmes—Sweet Home P. O. N. Y.,—is no such place in N. Y., but is in N. C., and Ark.

Edwin Turner, Ashleyville, Ct.,—is no such place in Conn., but there is in Mass.

James Lenbroke, Charlton, Vt., is no such place in Vt., but is in Mass., and N. Y.

A. L. Randall, West Easton Mass.,—is no such P. O., but there is an Easton Mass. Mary F. Skinner, Cyta Factory, Mass.,—is no such P. O., in the Union.

Hereafter if the above on any other papers are not received, The subscribers will please give the correct Post Mark.

THE TABERNACLE will be finished with all despatch. We hope it may be opened by the middle of February. Due notice will be given to our friends abroad, that there may be a full attendance. Bro. Miller, and other Lecturers will be present.

NEW WORK.

THE PROPHECY OF DANIEL, literally fulfilled, considered in three Lectures. BY NATHANIEL COLVER, Pastor of the first free Baptist church in Boston. This work is under review which will be out soon. It may be had at 14 Devonshire street, without money, and without price, when out. Due notice will be given of its publication.

UTICA.—We finished our labors in that city on the 13 inst. The interest was very great, in the city, and vicinity. Many were awakened, and some converted. Since our return, we have received intelligence that the work is going on gloriously. Fifty had come out for prayers, in an evening. The brethren are determined to keep up their meetings, and give the trump a *certain sound*.

We had invitations from that whole region to give lectures, but could not comply on account of other engagements. We trust God will raise up laborers to give the *cry*.

"PRESENT RELIGIOUS APPEARANCES."—This is the caption of an article in the last Christian Herald, by *Elder Shaw*. He informs us, that there is "*an increase of Union* among the evangelical denominations of the 19th century." We ask in what? Is not every sect in the land divided among themseves. What sympathy have Baptists with Congregationists—Or what union is there between the Christian Connexion, and the reputed Orthodox sects. Will they own brother S. or his brethren, as evangelical? Not one, *as a class!*

Again he says "they have given up controversy about small matters, &c." We think the religious papers show the reverse. What but party quarrels, and differencesin doctrine,discipline and church government occupies the religious press? And all these are a "pressage of a" temporal "Millenium"! What infatuation!

SECOND ADVENT CONFERENCE

AT PHILADELPHIA, PA.

Brothers Miller and Himes, intend, (Providence permitting) to attend the Conference. It is to commence on the last Tuesday in January, and continue one week. Let the friends make it a general convocation.

PHILADELPAIA SECOND ADVENT DEPOT.

No. 40 West Avenue, and 41 East Avenue. A faithful brother will be in attendance to give all the information in his power, to all candid idquirers. A constant supply of Second Advent Boods on hand.

SECOND ADVENT LECTURES.

There will be a Second Advent Conference held in the Baptist meeting house in Kingston Mass., to commence on Wednesday Feb. 1st at 10 o'clock, to continue one week. Rev. A. M. Averil is engaged to give a course of lectures, and it is hoped that other lecturers will attend

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To Correspondents.

☞ The reasoning of J. Spear, that we cannot know the year of our Savior's appearing, if we can not know the day and hour, we do not consider sufficiently conclusive to admit in our columns; and it would need to be revised before even its author would be willing to see it in print.

☞ E. G. A. asks, "is not the meaning of the words "to seal up," in Dan. ix. 44, to complete rather than make sure?" We think not. To complete is to finish, and the vision could not be finished till the end of the 2300 days.

☞ We cannot see the force of the argument of L. L. which makes the beast in Rev. xiii. the English monarchy.—Our columns are open to all communications which we think will conduce to the cause of truth.

☞ The length of brother Randall's communication will oblige us to delay its publication for the present.

☞ Dunstable will find the question of the reign of Christ on earth, fully discussed in Spaulding's Lectures, and our other publications. We have no new views on that question.

☞ We cannot understand with brother A. Judd, that Daniel xii. 2, is to immediately precede the coming of Christ, but it plainly follows the standing up of Michael, (Christ) Dan. xii. 1—3, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." This is also plainly a resurrection of the body, and consequently such texts as "Now it is high time to awake out of sleep," &c. &c. are not parallel passages.

☞ The great length of brother Darius Session's communication will prevent its immediate publication in our columns.

☞ "The thousand years of the Millennium *past*." This we do not consider sustained by Bible evidence sufficient to warrant its publication.

☞ Brother Boardman will find our views of the 10th and 11th verses of the xii. of Daniel in the 2d Vol. of Litch's Prophetic Exposition 137—40 pages, to commence the 1290 days in 538 would oblige us to commence the 1335 days at the same time, and therefore they would not terminate this year. We have looked at this as you requested, and must still agree with brother Litch. B.

☞ Brother Gorham Greely wishes us to state that he has from a sense of duty resigned his pastorial charge, and will devote his whole time to the giving of the midnight cry. Those wishing for his service will address, Saco, Maine.

Letters

Rec'd up to January 21, 1843. P. M. Providence, R. I. New London, Ct. Brunswick, Me. Mattapoisette, Mass. Wilmington, Vt. $1—Skouhegan, Me. Shelbune falls, Mass. $2. New Market, Ind. W. Prospect, Me. E. Warterford, Pa. Union Mills, N. Y. Haddam, Ct.N,W. Bridgewater. Williamantic, Ct. Middle Haddam, Ct. North Easton, Mass. Byron, N. Y. Plymouth, Mich. Brimfield, Mass. Crete, Illinois. Willoughby Lake, Ohio. Sturbridge, Mass. $1. Charlotte, Vt. West Springfield, N.H Lima, Mich. Ashfield, Mass. Nollsville, Ten. Ware, Mass. Wheelock, Vt. Chittenango, N. Y. Belvidere, Ia. Portsmouth, N. H. Cincinnati, Ohio. Oswego, N. Y. Waterbury, Vt. Williamsport, Ohio. Lewisville, S. C. Plymouth, Pa. Bellvue, Ga. Hodgdens Mills, Me. Bangor, Me. Norwich Town. Ct. Fairfield, Ct. N. Wardsboro Vt. New Bedford. Pembroke, Mass. Wilmington, Vt. Cuyabya falls, O. Wilmington, Vt. N. Bedford, Mass. Whiting, Vt Charlton N. Y. Clapville Mass. E. Bradford, Mass. Sandy Hill, N. Y. Byron, Me. North Paris, Me. $2., former letter.

E. Baker, N. Hervey, W. M. Scott, H. L. Hind, A. A. Sawin, L. Long, H. Mellus, $2. A. Clapp, N. Billings, W. Shutleff, R. E. Ladd, O. Robbins, H. A. Coffin, S. S. Howes, G. W. Bates, S. Joy, Jr. P. Hawkes, A. Clapp no money, S. W. Rhodes, A. C. M. Newport, S. Taylor, P. Hough, R. Rice, L. Bruce, C. Field Jr. S. Palmer, $22, L. Curtis, I. P. Jewett, L. Witt, P. T. Kenney, E. Craft, C. French, H. W. Pray, T E. Jacobs $5, J. Hall Jr, A. Austin, E. Chapin, J. S. White, D. Blood, $10, A. Judd, C. M. Bates, Jones Wood $10, J. Bates $10, D. Sessons, L. C. Collins, J. Lamb, Friend, Wrentham $2, N. P. Hathaway, Ed, T. Wilson, Friend, Enfield $5, M. M. George.

Bundles Sent.

One Box, 36 Park Row N. Y. T. M. Preble, Nashua, N. H. E. G. Allen, Norwich, Ct. H. W. Bullard, Georgia, Vt. P. T. Kenney, New Bedford, Mass. Mrs. Mardin,Bangor Me. One box, W. D. Fuller, care of H. Patten, &. Co. Utica, N. Y. A. Austin, Bozrah Ville, Ct. C. Wines Vagennes, Vt. G. S. Miles, Albany, N. Y. G. Greely, Saco Me.

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THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

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THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, FEBRUARY 1, 1843.

REVIEW OF
"Time of the End Uncertain."
CONCLUUED.

Again we find that Christ's coming suddenly,is an evil which is threatened those who are not prepared for his coming, Luke xii. 45, 46. "But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and to drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers." In Rev. iii. 3, the same is threatened those that will not watch. "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come."

We are commanded to live "like unto men that *wait* for their Lord," and those "whom the Lord when he cometh shall find watching," are said to be "blessed." To watch, and to wait, for an event, implies a readiness, and a continued expectation of it; and how can an event be expected, unless it is to be preceded by signs by which those who watch may know that is near?

In the parable of the ten virgins in Matt. xxv. before the Bridegroom came, there was a cry made, "Behold the Bridegroom cometh;" and we are assured by our Savior, that when he comes, the Kingdom of heaven shall be likened to this parable. This could not be fulfilled, if the righteous with the wicked are to be overtaken as a thief. It does not therefore necessarily follow, that if we live at the time of the end, we are to infer from the ignorance of the apostles, a like ignorance on our part.

"That it is not for us to foreknow the time," &c., is argued

5. "*From the mistakes that have been made on this subject.*" p. 278.

All mistakes that have been made on this subject previous to the time of the end, are accounted for by the sealed condition of these predictions. And even if since then, mistakes have been made, it does not follow that we cannot know that this day is near, when have been seen the signs by which we might *know* that it is near even at the doors.

He says, p. 279. "But let it be more particularly noticed, that they who now predict the precise time of the end, are already proved to be mistaken as to the events which they say are to precede it. The papal power, in their scheme, was to be broken in A. D. 1798, but the papacy was not broken then; to break it, requires more than the imprisonment of the pope; and not only is it still a *persecuting power*, but in many respects stronger since the French Revolution than before, and on the increase, we are told, in such Protestant strongholds as England and this country."

There was no prediction made previous to 1798, which required any event in that year as a fulfillment of such prediction, therefore "the papal power in their *scheme*" was *not* "to be broken" in 1798; but since that year has passed away, it has been found that the events of that date are so in accordance with the predictions of events that were to mark the termination of the papal power over the saints of the Most High, that it has been made one of the great landmarks in prophetic chronology, which has shown us, where, on the stream of time, our bark is floating. That the power of the Pope over the lives of the Protestants then ceased, has not been denied; and that is all that is claimed for the loss of his power to fulfill this prophecy. If it was not still a persecuting power, it could not be the "little horn" of Dan 7th, for that was to make war with the saints, and prevail against them, *until the Ancient of days came*, and judgment was given to the saints of the Most High. Its existance, as such a persecuting power, therefore, cannot denote the failure of any part of this *scheme*, but is rather a *confirmation* of it.

The prediction of the downfall of Turkey, is spoken of as another failure. "Again they say the Turkish power was to be broken in the summer of A. D. 1840, and for the result they refer to the interference of the Allied Powers, at that time, in the political affairs of Turkey. But Turkish independence no more ceased then, than French independence ceased, when the same Allied Powers did more violence to France, invading her capital, and giving her one monarch in the place of another."

The entire subversion of that government was never expected at that time, but only "a voluntary surrender of Mohamedan supremacy." This it is believed has been proved to have been fulfilled. The Turkish Sultan now only reigns by the sufferance of the Christian powers of Europe, and not as an independant Mahomedan prince. Mahomedanism can no longer carry terror to the hearts of any in Christendom; and it is no more contrary to the fulfillment of that calculation, that the Turkish sultan should remain upon his throne by the consent of Europe, than it was for Deacozes,the Greek monarch, to continue in the same manner on his throne, by permission of Amureth, for four years after he had voluntarily relinquished his supremacy. The reference to the French revolution is just in point. The government of Napoleon was opposed to the legal heir of the French throne. When therefore the Allied powers defeated him, and placed the legal heir on the throne, French supremacy was not gone, but the supremacy of Jacabinism ceased in France.

There are two reflections drawn from this subject, p. 279—281. The first is, that "If it is not for us to know the times or the seasons, we shall do well not to agitate questions of this nature. If such knowledge does not belong to us, neither is it our business to seek such knowledge."

It will also follow, if such knowledge *does belong to us*, that it is our business to seek such knowlenge. Such knowledge can only be sought successfully by prayer, and the study of God's holy word. God has revealed nothing in His Word, but what is desirable for man to know, and in protestant countries the study of God's revealed will is encouraged. We find no evil threatened in the Bible upon any who search that book, although they should search as for hid treasures; but there is a blessing pronounced upon him "that readeth, and they that hear the words of this" Apocalypse, "and keep those things which are written therein;" and the reason that is given, is, "for the time is at hand." To refuse to endeavor to know and understand what is thus revealed, would seem to be treating it with indifference and disrespect, and to undervalue, that which "*the* LORD GOD *of the holy prophets sent his angel to* SHOW *unto his* SERVANTS."

As the opinion has prevailed that the Prophecies could not be understood, they have been greatly neglected; but is there not reason to fear that if the infidel is culpable for neglecting the whole of the Bible, that we are in proportion culpable if we neglect a part?

The celebrated Hugh M'Neile of England says,

"Yet whole books of God's sacred word are left unstudied and unexpounded. Texts are selected as mottos, and human compositions brilliantly framed are annexed to them, containing occasional quotations from the Scripture, and spiritual adaptations of texts to the experience of Christians or the doctrines of the Gospel, instead of setting forth God's word in the *first place*, with occasional comments to elucidate and enforce it; but the mind of the Spirit of God in the context is not sought after, the primary application of the language, as a whole, is not elucidated. Hence, in the midst of the riches of evangelical piety, it is to be feared that there is a deplorable poverty of scriptural information. The legitimate consequence is, intermittent excitement, rather than progressive holiness. It may readily be admitted that there are many parts of Scripture, a knowledge of which is not essential to a mere escape from wrath; but who will venture to say, that any portion of truth in the word of God is not essential to progress in sanctification? For what purpose, then, is it written?—And for what purpose do we combine to circulate it far and wide? Why do we protest against scriptural extracts, if we after all practically confine ourselves to extracts? Why would we refuse, for ourselves or our people, Bibles from which Hosea, Micah, Zechariah, the Apocalypse, were suppressed, when we practically suppress from ourselves and our people, those books? I would therefore, my Reverend Brethren, with affectionate freedom, exhort you to expository preaching. * * * * *

I do venture, with all singleness of heart, to counsel you to a wide course of study; for I fear exceedingly that in the midst of outward activity there is comparatively little real scriptural ballast: and in the midst of the richness of evangelical piety, there is still to be found great poverty of scriptural information. It is on this account that those who attempt to expound the Scripture are charged with advancing new things—charged with novelties—because they attempt to expound the hitherto

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unexplored mines of the sacred prophetic volume. It is not because these things are new, but because they have not been attended to, that they appear new; and therefore, by all who desire that the whole word of God should be expounded, we would earnestly deprecate the charge of novelty against those who are aiming at the redemption of these neglected portions of the word of God, and are bringing them forth to the observation and faith of the church. It is, I believe, my Reverend Brethren, on this very account that certain subjects of PROPHECY have met with so much opposition. It was thought at first sight to be a departure from the simplicity of the Gospel; and often while elucidating a chapter of Isaiah, or Jeremiah, we have been told that we were not preaching the Gospel. Surely if sanctification be by the truth, and all the word of God be truth, all of it—although in a certain sense it may be said there are many parts, the knowledge of which is not essential to personal escape from wrath—is essential to a progress in sanctification. Why has God given it all? And why, may we not ask, is the church so low in her standard and character? Is it not because the materials for sanctification have not been fully gone into? The materials have not been supplied, and consequently the fire has not burned bright. I would, therefore, with affectionate freedom, exhort my brethren to the study of the prophetic portions of Scripture."

With the closing reflection of the sermon under review, p. 281, we fully accord, viz. "*It becomes us to live in habitual readiness for the end of our probation.* Whenever the present dispensation may terminate, and however the glorious reign of Christ may be ushered in, there is a temper of heart and a way of life which may prepare the living for that day, while yet they cannot learn its date; just as there is a preparation for death, which depends not on any knowledge of its approach. And since, for every individual, probation ends with life, as truly as with the present world's existence, he who is prepared for the end of his own life, is prepared for the end of the world. To live as seeing God, under the influence of things unseen and eternal, in repentance toward God and faith toward our Lord Jesus Christ, soberly, righteously, and godly in this present world, doing good as we have opportunity, —this is the urgent business of us all. To lead us by his Spirit thus to live, is the plan of God, both in what he discloses and in what he conceals. Thus let us be 'looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.' Then, if the day of judgment be ushered in to-morrow, will it come for us too soon? But without this preparation, though that day should be deferred a thousand years, who among you can be safe?"

If we are prepared for death, we are certainly prepared for the judgment. But if the thought of the coming of Him, who is the chiefest of ten thousand and altogether lovely, and that his coming is expected this year, does not cause the heart to beat with unwonted joy, and make us eagerly inquire and search into the truth of such expectations, have we not cause to examine anew the grounds upon which we base our hopes of salvation? The early christians were commanded to comfort each other with thoughts of the coming of Christ, and if that coming is precious to us, would it not greatly rejoice us to know that that day is near?

The only motives that can actuate any sincere believer in the Advent near, in the promulgation of the evidence of that event, is a desire that those who are out of the ark of safety, may see the shortness of the time of their probation, and therefore haste to make their peace with God, before it is forever too late. And believing that if sinners are convinced that they can know nothing of the approach of that day, that they will settle down in a state of carnal security, and thus peril their immortal souls, we have—in a spirit of love, and with the greatest respect for the author, who would be the last to calm their fears—endeavored to show that the evidence there presented, and the arguments there used, do not prove that the time of the end is uncertain.

The following are the closing words of that discourse, "Whatever may be the times or the seasons which the Father hath determined, prepare to meet thy God, in death, in judgment! Be ready for the bidding, for the presence of thy Savior and thy Judge!" To this we add the words of Hugh M'Neile in his address to the elergy:—

"My Reverend Brethren, watch, *preach the coming of Jesus*—I charge you, in the name of our common master, *preach the coming of Jesus*—solemnly and affectionately in the name of God, I charge you, *preach the coming of Jesus*, "Watch ye, therefore, (for ye know not when the master of the house cometh, at even or at midnight, or at cock-crowing, or in the morning,) lest, coming suddenly, he find the porter sleeping." Take care—"what I say unto you, I say unto you all—watch."

AN HONEST CONFESSION. A Presbyterian divine down to Newburyport, told the Unitarian minister there, that he had lost a round dozen of his best hearers by the Second Advent doctrine; and asked if he was not afraid of losing some of his followers. "O no," said the other; "it is as much as I can do to make my congregation believe in the *first* Advent.

Investigator.

A new Argument.

It has been asserted publicly, and from the pulpit, that "the world can not come to an end next year, because *so much attention is paid to it*:—for they shall say peace and safety"—"for the day of the Lord so cometh as a *thief in the night.*"

But we are assured that there is a class among the inhabitants of this world whom that day will not overtake as a thief—they are those to whom Christ is "Chief among ten thousand and the one altogether lovely,"—who look for that blessed hope and his glorious appearing—who "*wait* for their Lord." Is it incredible that the Spirit, which searcheth all things, yea, the deep things of God," should show them unto those who humbly and prayerfully seek wisdom from above, and "show them things to come?" God declares through the Prophet Hosea, that "Israel shall know it." Jer. says, "The fierce anger of Jehovah shall not return until he shall have done it, and until he shall have performed the intents of his heart; *in the latter days ye shall consider* ("*understand*") *it perfectly.*" Is it in vain that God declares that at the time of the end (latter days) though the wicked will not understand, and will do wickedly, yet the "wise shall understand;" and many be purified and made white and tried." Will no attention be paid to the subject? Did the virgins, in the parable of our Savior, pay any attention to the coming of the Bridegroom? While he tarried they all slumbered and slept. But at midnight a cry was made: then they all arose and trimmed their lamps, and went forth. The time prefigured here I believe has fully come. A profound slumber there has been truly, on the return of our blessed Lord—so much so that a few years since, multitudes would hardly have known the meaning of the phrase, "the second advent,"—the second coming of Christ. But a cry has been made, "Behold the Bridegroom cometh," and it has gone to the ends of the earth—and is now echoing and re-echoing. The Psalmist says "Thy word is a lamp unto my feet and a light unto my path." This lamp very many have trimmed; they have searched the scriptures diligently; and embraced the truth! and having a genuine faith in them, accompanied by love and obedience, are prepared to meet the Bridegroom. But many glance at the subject, and having no lively faith (oil,) are destitute of light, and fall back into worldly mindedness and dont care-ism, and before they are aware of it the door will be shut!

The Scoffer's inquiry, in the last days, "where is the promise of his coming?" implies that some are saying—*he is coming*;—the cry of "peace and safety" implies that some are sounding the note of warning—proclaiming *danger*;—"many shall run to and fro, and knowledge shall increase" (on this subject;) and at the time of the coming of the Son of man it is declared, "men's hearts are failing them for fear, and for looking after those things that are coming on the earth." And yet, "the end of the world can not come while so much attention is paid to it!"

Is it not, moreover, according to the analogy of God's providence, that warning be given before he comes out in judgment against a people, a nation or a world? And does he not sometimes use humble instruments? That he will give this world warning before the execution of judgment, I doubt not; that *he is now giving it*, I doubt not. Equally true is it that as in the days of Noah, it will be by the great mass unheeded! Many will fear and tremble, but choosing to be ignorant, will say "go thy way for this time" "a little more sleep a little more slumber, a little more folding of the hands to sleep."

Dying Sinner! are you asleep on the subject of your eternal salvation? Jesus yet waits to be gracious—offers of pardon he yet makes—O, arouse yourself, and by repentance and turning unto the Lord, seek a refuge from the storms of the last day—that Refuge is the Rock of Ages—seek it, for even this night thy soul may be required of thee.

Worldly-minded professor! God has something against you! awake! break off the love of this world, and with repentance for your sins, make a full and hearty consecration of yourself and all your powers to the Lord, and seek durable riches and righteousness. If you do not soon awake, it is fearfully probable you will awake *one moment too late!*

And let all who love our Lord Jesus Christ and his appearing, "hold fast." Blessed is he that waiteth ("anxiously and with earnest desire") and cometh unto the one thousand, three hundred and five and thirty days!"

EDWARD CANFIELD.

MY DEAR BRETHREN.—There is a class of passages in the apostolical Epistles which, when properly understood, seems to furnish *subsidiary* proof in favor of the final consummation being *actually* near, of the ultimate manifestation of Christ, *just about to take place.* The following passages belong to the class intended. The Lord is at hand. Yet a little while and he that shall come will come, and will not tarry." "Behold the Judge standeth before the door."

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"The coming of the Lord draweth nigh." "The end of all things is at hand." etc. These passages doubtless relate to the termination of "God's universal scheme," and the "panton apocalypsis" of our Lord Jesus Christ. They also announce these momentous events as "*at hand*," "*before the door*," "*drawing nigh*," or, to use a general term, as *near*. Now the question arises, on what principles were these passages uttered? What did the sacred writers mean? Or rather, what did the *Holy Ghost* mean? *Must* He not have meant one of two things, viz that they were either *actually* near, or *comparatively* near? He must. Were they *actually* near, I mean in the days of the apostles? of course not, or they would have transpired long ago. Then the Great Author of inspiration must have meant that the consummation was *comparatively* near. Compared with what? Why with the period of the world's existence at the time the apostles penned the passages in question. But if it was *comparatively* near *then*, must it not be *actually* near *now*? The conclusion is inevitable. To simplify the principle. When may we say that the end of *any thing* is near? We may say that it is *actually* near when it is just about to take place. But when may we say that it is *comparatively* near? Four sixths or more of the time of its existence *must* have gone by before we can say so. For instance. When can we say that the end of the week is near, or that the Sabbath is near? It is *actually* near late on Saturday night. But when may we say that it is *comparatively* near? Not earlier in the week than Friday P. M. and unless more than four sixths of the period of the world's existence had passed away when the apostles wrote, they could not with propriety have declared the final appearence of Christ as "*at hand*," "*drawing nigh*," "*at the door*," or *near*. If they could, I am utterly at a loss to know on what principle to understand the above passages. *The Holy Ghost does not speak at random.* There are many other passages in the New Testament which may be understood on the same principle such as "the kingdom of God is *at hand*," "a *little while* and ye shall see me, "Behold I come *quickly*," etc. etc. Sinners, at once "prepare to meet your God, lest you mourn eternally. Christians, "Behold, the Bridegroom cometh; go ye out to meet him." "And what I say unto you, I say unto all, Watch." OMEGA.

Letter from Brother D. Brown.

DEAR BROTHER:—Having an extensive acquaintance in different sections of the country, and in different states where I have labored as a minister of the gospel, I am induced to write these few lines for your most excellent paper, hoping thereby (as it falls in the different places where I have preached the doctrine of a thousand years *peace and safety* before the coming of Christ and day of judgment) in some degree to counteract the influence I may have exerted in this respect, which now appears to me destructive in a high degree.

It is now more than ten years, since I heard of Mr. Miller's preaching on the end of the world, in, or *about the year* 1843. But, to my mind it appeared too ridiculous and absurd, to merit an examination, wearing on the face of it evidence of mere "*moonshine*;" *especially* as we were to have a thousand years millennium first. In 1834, if my memory serves me, he gave a course of lectures in the Baptist church in this village, but I was too indifferent even to go and hear.

Some of my hearers wished me to invite him to lecture in our house, but it seemed to me mere folly, and of course I did not do it.

Time passed on, and I gave myself no concern about it until one year ago, about this time, when, in a moment of reflection, the thought came to my mind: it *may after all be true*, and that no subject of so *vast importance* should be passed over, without a *prayerful* and *candid* examination. I began at this time to examine the subject, though with much prejudice, yet with a determination to throw off my prepossessions and search for truth. My first inquiry was, What does the Bible teach concerning the conversion of the world,—the literal return of the Jews again to Palestine, and a one thousand years millennium, before the personal coming of Christ, and purifying this earth by fire? And to my astonishment and confusion, I found all I had preached on that subject but mere tradition, not to be found in the sacred volume. My mind was now cut loose from former prejudices, and open to whatever truth the Bible might present. Has God, then, was my next inquiry, given us any clue to the time when Christ will come in his second advent, and the earth be purified by fire? I read "Litch's Address to the Clergy," and some other works, particularly on the 2300 days of Daniel's vision. And by carefully comparing them with Scripture, found much to favor the view taken of the end in 1843. But still, though I could clearly see a fulfillment of *every* prophetic sign given in the Bible, by which it might be known when he might be expected to appear; yet I found a difficulty in fixing on the year, which to my mind was not easily removed, and that was in satisfying myself what power was represented by the "little horn," in that vision. I found in the explanation of it by the angel, but very little which seemed to correspond to the character of Antiochus, yet a perfect picture of the Roman power. I could not, however, find anything to satisfy my mind, that the Roman power came out of one of the four horns, or divisions of Alexander's Empire, even at the time of their connection with the Jews. (And we have nothing to do with it previous to that time.) I became satisfied from history, that Macedon, one of the four divisions, was in the hands of the Romans at that time, and that it was in the "latter time of their (the four horn's) kingdom. But still I could not perceive any sense in which that power could *in reality* be said to come out of one of these horns, inasmuch as the horn was plucked up, or that division of the empire subverted, eight years previous to the league between the Jews and the Romans.

True, it came out of the place where the horn had stood, but the inquiry forced itself on my mind, how could it be considered one of the four horns of the goat, or divisions of that empire after it was subverted or plucked up.

But on mature examination it presents itself to my mind in this light; satisfying me beyond a question that it is the Roman power, *Pagan and Papal*.—Now the different transactions in that vision we may not suppose were all presented to the mind of Daniel at one view, but one event after another in their successive order. First he saw the ram with two horns, in its highest glory, pushing in different directions, and breaking down every thing before it. And as he was considering the subject, he saw an he-goat with a notable horn between his eyes, coming from the west in great fury, which smote the ram, casting it to the ground, and stamping on it. He saw this goat become great in power and in dominion. And at the time of his greatest strength, he saw the horn between his eyes broken off, and for it, four notable ones come up.—Now as he says nothing more of the four horns, only that "out of, or *from* one of them," (as it might be rendered) "came forth a little horn," it is evident to my mind, that whatever passed among them after this, did not attract his attention. And that, although in the year 168 before Christ, one of them was plucked up, and the "little horn" (pagan Rome) planted in its place, yet his attention was not drawn even to this circumstance. Nor did he notice, or interest himself in any thing farther that was going on, until he saw this "little horn" coming forth from the very spot where he had previously seen one of the four, breaking down all before it, and destroying the "mighty and the holy people."

Agitated as he was, and his mind glancing rapidly over the quick, successive, and *horrid scenes* in *appearance* to him, this power, or little horn," came out of, or *from* one of the four; and so he expressed it, when in *reality*, it only came from the place where that horn had stood when he last noticed the he-goat. Now this view appears the more rational to me, from the explanation of it by the angel. While Daniel relates the thing as it *appeared* to him, the angel tells it as it was in *reality*. But what does the angel say? Nothing about its coming out of one of the four horns; but says, in the latter time of their kingdom, there stood up a king of fierce countenance," &c. Now where, and when, was this much-to-be-dreaded king, or power, seen standing up? I answer, he was seen standing up in Macedon, which *was* one of the four divisions of Alexander's empire. He placed himself there, 168 years before Christ;—was *seen* standing there by the Jews, before Christ, 160. They were alarmed for their own safety when they saw him and heard of his warlike cruelties; which led them to despatch messengers to those who had power to rule and direct his warfare, that if possible, a league of amity might be made, which would secure them against his invasions. (See 1 Mac. 8th chap.) A "league of amity" was made; and thus the Jews "joined hands with the wicked," which was a precursor to their downfall; God giving them up to the treachery of those with whom they had formed the league.

With this view of the subject, the whole matter resolves itself before my mind in this form. How long, or to what period of time, will the power represented by the "little horn," continue? The angel tells us until the end of the 2300 days. But in the 7th chapter, this same power is represented as prevailing against the saints "until the Ancient of days come, and judgment is given to the saints of the Most High." Or in other words, until the coming of Christ and day of judgment.

The day of judgment, then, and the end of 2300 days, must come at one and the same time. But when does the 2300 *days* end? This is the length of the whole vision; and Daniel informs us in the next chapter, that the vision commences "at the going forth of the commandment," or 457 years before Christ. Seventy weeks of it, which terminated in the death of Christ, was exactly fulfilled in 490 years, or in the same number of years that there are days in seventy weeks. Stretching on, then, with the 2300 days, they bring us

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down to 1843. If then, as is very clearly proved, the coming of Christ and day of judgment, and the end of 2300 days, take place at one and the same time, we are forced to the conclusion that the coming of Christ and day of judgment will come in 1843. The reasoning is conclusive to my mind, and I ask, "Who shall be able to stand? More I wish to say, but my sheet is full. Yours in the blessed hope.

Fort Ann, N. Y. Dec. 12, 1842.

SIGNS OF THE TIMES.

J. V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, FEBRUARY 1, 1843.

Scoffing.

"There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming," 2 Peter, iii. 3, 4.

We quote the following extract from Bennet's "New York Herald," from a correspondent in Texas, for the purpose of showing a specimen of the indifference and contempt with which the coming of the Son of God is regarded by this scoffing generation, and also to show that our cause is advanced by those who thus scoff, as knowledge of the expected advent is dissemminated by them, far and wide, and many hear truths which otherwise they would never come in contact with.

"The people of this country (Texas) are beginning to be much alarmed at the threatened destruction of the world by the Millerites, on the 23d of April next. It is understood, however, that the time has lately been postponed until the 4th of July. This postponement, although better than nothing, by no means suits the necessities of our case. A strong petition will, therefore, shortly be sent on, praying for a further extension of time, and a renewal of our "leases." As your influence with the Mormons is omnipotent, and as there is no reason why you should not be equally so with the "Millerites," the petition will be sent to your care, with the full assurance, that backed by the influence of the "Herald," the second "advent" may not come quite so soon. The people of this country are totally unprepared for such an event! They were not looking for it, and had it not been for the Herald, they would never have heard of it until perhaps it was too late."

The above is a fair specimen of the manner in which the second advent of Christ is spoken of, not only by the world, but even by the church.

We often see advertisements headed with the "end of the world," "the second advent," &c., and then follows Sherman's losenges, cigars, &c. which the public are recommended to purchase, that they may enjoy "the tip end of felicity," while the world does last.

Such shocking trifling is looked upon as so much a matter of course, that it ceases to excite the attention of those whom we should naturally suppose would be shocked by it.

☞ We learn that Bennet's account of the Newark Camp-Meeting, published in his "Herald," has been productive of good, and that it has been blessed in the convincing of others of the truth of this doctrine.

Revival in Salem. There has been a powerful and universal work of grace progressing in Salem for some time past. The Christian Herald says that it commenced with the Second Advent Camp-Meeting, held there in October last. We also learn that most of the converts date their religious impressions to that meeting.

Brother Hawley is now lecturing there on the second advent.

Frauds—Who is to be trusted?

We quote the following items from the *Midnight Cry*, of Jan. 20. We have in them a most sad evidence of the state of public morals, as connected with places of trust in financial institutions. They show anything but improvement in morals or religion. Are these a "presage of the Millennium?" What are we coming to? "Who is to be trusted?" Who?

"Is there no Faith?—The shock which such repeated acts of dishonesty in the management of money concerns must give to our social and national character, can hardly be measured."—*N. Y. American.*

"Such examples of wholesale robbery, by men in whom the highest confidence has been placed, are of most pernicious tendency, aside from the damage they occasion to the interest of their employers. The number of such examples shows that the disease is *epidemic*, if not contagious. And when such men fall as were some of these, who can be trusted?"—*Jour. Com.*

"Defalcations.—The recent defalcation of Mr. Nicoll [of $ 250,000] has excited much feeling in this community, and every one asks, where will all this end? Who is to be trusted? We have fallen upon evil times, and men are growing worse and worse every day."—*Union.*

"Mr. Nicholl has enjoyed, for many years, four thousand dollars salary, and a much larger sum from trust estates, making his income not much, if any, short of ten thousand dollars a year; a sum that ought to satisfy any ordinary mind, particularly in these hard times."—*Express.*

He was in the habit of stealing hundreds of dollars from the large sums placed in his hands, and making false entries to balance the books of the Company.

"Frauds in the City During thl Past Year.—The disclosures of frauds during the past year have been most astounding.

If frauds of the above magnitude can be perpetrated in our very best and highest institutions—if the funds of the widow and the fatherless are not secure in our best banks and trust companies—who can, or will put confidence in them?

Such an exhibition of the extensive frauds during the past year, together with those that might be added up for the few years past, is calculated to make a deep impression upon the public mind. It is at least a strong manifestation that there has been no improvement in public morals."—*Express*

The editor proceeds to contrast the *present* management of public funds with the past, and says:—"We are struck with astonishment at the different state of things that now exists," which he calls "this fall in the public morals," and adds, "Thirty years ago, a clerk or an officer who defrauded the public or a bank of even a hundred dollars, was a ruined man. He would not dare to show his face in the public streets, or if he did, he would be frowned down by an insulted community. Then the standard of morals was so high, that but few had the courage to face the rebuke of an outraged and indignant community."

And we might add, that a clerk who would embezzle the funds of his employer, and appropriate it to extravagant and needless purposes, on his own person, or lusts, or upon his family; would share the same fate. He would never recover the confidence of the community. While such men indulge in their villianies, the honest and industrious have to suffer.

The Great Tabernacle. The report that has gone the rounds of the press, that the Mayor of the city had ordered it to be stopped, is utterly false. Notwithstanding the Mayor was repeatedly applied to for that purpose, yet he had the magnanimity to inform them that we were only in the enjoyment of our rights.

The Mayor and Marshall both, have visited the building, and expressed no objection to it, but hoped it would be built safe and strong, as it is being built.

In a Quandary. We perceive that the interest in Salem continues to increase, and has become general in most of the churches of the different evangelical denominations. The Boston Recorder states, that several of the Congregational churches are enjoying revivals. The editor remarks, that he cannot discover to what cause its commencement could be ascribed—that serious impression existed in the Baptist churches previous to the visit of Elder Knapp.—*Religious Herald.*

We can *unravel* the foregoing *mystery*. There was a Second Advent Camp-Meeting in Salem, in last October, when the work of God commenced in that city, and to which most of the converts have referred as the origin of their religious impressions.

Brother Joseph Bates writes us that brother Snow has been lecturing in Nantucket for some days with much success. They have formed a Second Advent Band, which will probably awake the whole island. There are many on Martha's Vineyard looking for the coming of their Lord.

Br. Rice writes us that there is a great want of laborers in Pensylvania, that the people are perishing for lack of vision, and wishes lecturers would visit the destitute parts of that state.

Croton Hall Opened. The interest on the coming of Christ and end of the world, has so increased in this city and vicinity, that our office is completely overrun with visitors day by day. Under these circumstances, a friend has hired *Croton Hall*, No. 7 1-2 Bowery, which will be open each day, Sundays excepted, from early in the morning till dark in the evening, for the reception of visitors. All the variety of Second Advent publications can be had at that place the same as at our office. Croton Hall is a neat and spacious place, and will accommodate several hundred persons. It is intended to hold religious meetings, for prayer and conversation, some part of each day. For the present they will be held there at 3 o'clock, P. M.

Midnight Cry.

To Correspondents.

☞ To S. Joy, Jr. Our views on the 37th, 8th, and 9th of Ezekiel, do not vary materially from those you expressed. They evidently are intimately connected with the resurrection of the righteous and end of the world. We have nothing to communicate to our readers that is particularly new on that portion of Scripture.

☞ We are unable to comply with the request of brother J. S. White. Our time is so occupied that we can only occasionally lecture in this immediate neighborhood. His communication will appear soon.

☞ To L. W. There can be no question but that the figure of him that was to come in Rom. v. 14, must be either Adam or Moses, and not little children.

SECOND ADVENT LECTURES.

There will be a Second Advent Conference held in the Baptist meeting house in Kingston Mass., to commence on Wednesday Feb. 1st at 10 o'clock, to continue one week. Rev. A. M. Averil is engaged to give a course of lectures, and it is hoped that other lecturers will attend.

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Our Opponents humbugging each other.

WASHINGTON, *January* 22, 1843.

MR. SLEEPER:—I wrote you yesterday, among other news, that Mr. Miller, the end-of-the-world man, was here. It was announced yesterday, by handbills, stuck up all over the city, that he would preach to-day at three o'clock, P. M., from the steps of the Patent office, and immediately after dinner crowds were observed wending their way in that direction. The commissioner of the public buildings, or some other officer, had had erected a barricade about half way up the steps, for the purpose of keeping off the crowd, and when I went to the place of meeting, the space between Seventh and Ninth streets, in front of the Patent office, was nearly filled with people, their numbers variously estimated from five to ten thousand of all sexes, ages, and colors. I should think there were over five thousand.

The space above the barricades was guarded by police officers, who had permitted some few persons, principally members of Congress, to pass over, which filled soms of the unfavored ones with no little indignation, and the democratic spirit of the people began to work.

A number of abortive attempts were made to pass the barrier, but except to the privileged few, unsuccessfully. One person, however, more determined than the rest, showed fight, and was rather roughly handled by the officers, when the crowd taking his part, and presuming he was abused, made a rush to the barrier, to break it down, but for the moment unsuccessfully. The crowd became, however, more calm, until a gentleman, who I understood to be a clergyman, stepped forward, and said, that he had been requested to inform the people before him, "*that there was no certain information that Mr. Miller was in the city.*" Upon which a shout arose, unlike any thing I have heard since the shouts on Bunker Hill in September, 1840, intermingled with cries of "hoax," "humbug," &c.—The crowd, however, became still enough in a few minutes for the clergyman to continue his remarks, which were as follows: "As I said before, Mr. Miller is probably not in the city, but as it would be a pity that such a concourse should be entirely disappointed of receiving benfit on such a day, I think it would be well for you to call upon a distinguished gentleman, Mr. Briggs, a member of Congress from Mass., to give you a temperance address. He is now on the platform. Cries of "Briggs," "Briggs," ensued, but Mr. Briggs had no notion of being called out in this unceremonious manner, and though urgently solicited by his friends, declined.—The crowd perceiving that there was to be no "*fun*" made for them, dertermined to make some for themselves, and again rushing against the barrier, this time successfully, succeeded in obtaining a footing on the platform, and drove the privileged ones, *ladies and all*, through the patent office, the door of which was kicked open, into the basement, and from thence into the street—and then as far as I know, quietly dispersed.

The hoax was undoubtedly got up by some printers' *devils*, or other mischievous *boys*, who had the handbills printed and distributed. A great many people from the neighboring parts of the District were arriving during the day, and a number of vehicles and horsemen were on the ground. In fine, it was not a bad boax—pretty well got up—but if it had been on any other day than Sunday it would have been better.—*Mer. Jour.*

Foreign.

SCOTLAND.—The feud in the church continues, and gains strength as it gets older. Dr. Chalmers, on behalf of the late convocation of non-intrusion ministers at Edinburgh, has addressed a long memorial to government, which declares their determination to relinquish the position of a church established by the state, unless they can maintain and act upon the principles they have avowed. After stating the present painful and embarrassing position of the church, the Doctor says, "It is well known that a *large minority of the church's office-bearers are prepared*, in obedience to the civil courts, *to cast off her authority;*" and he concludes by stating on behalf of the memorialists, "that they are not ashamed to confess that they shrink from such an exhibition as would thus be presented before the people of Scotland: and this is one practical consideration, among others, which has weighed much in determining them to bring this whole question to a final issue, and to retire from their position as connected with the Establishment, rather than prolong an unseemly contest with the civil courts, which deny, and with their own brethren, who set at nought, their jurisdiction—a contest which could not fail to be attended with most disastrous consequences, affecting both the majesty of law and the higher interests of religion."

SYRIA.—The Levant mail brings intelligence to the middle of November. The news from Syria is alarming. The Sheik Seeble Harien has escaped from the hands of the Ottomans, where he was detained on political affairs, and gone among the Druses and Maronites. This Sheik is one of those who gave Ibrahim Pacha so much trouble. Omer Pacha is blocked up in Der-el-kamar—he has with him 4000 or 5000 regular troops. The Druses and the Maronites took possession of several convoys, in which they found much provisions, munitions of war, and other things for Omer Pacha; the escorts were disarmed and made prisoners. The chiefs of the Druses sent a petition to the Seraskier Pacha, in which they said that they were and always wished to be under the Ottoman government, but that they would not be governed by any other governor than their Emir Bechir, or one of his sons.

TURKEY.—The following is a letter from Constantinople of the 7th ult., which says—"I have this moment been informed that Sir S. Canning has despatched Mr. Schulbred, the Cabinet messenger, by the French steamer, with despatches to the commanders of our ships of war at Smyrna, Vourla, and Athens. The nature of these despatches is not known; but the conclusion is, that the squadron will be sent to the Syrian coast—probably for intercepting any reinforcements that the Porte may think proper to send to Beyrout or Saida, and consequently, to assist the rebels in the mountain. I have not time to enter into any observations on this unequivocal act of hostility; all I trust is, that we shall not have to pay too dearly for Sir Stratford's phanthropy."—Eng. Pap.

Special Notice.

☞ OUR PATRONS AND CORRESPONDENTS, will be particular hereafter in ALL their communications for the Signs of the Times, or Second Advent publications, to direct to Joshua V. Himes, Boston, Ms. All remittances for publications should also be sent to the *same direction*. We make this request because some communications have been sent to other persons, who are not connected with my office, and have thereby been lost.

Faithful and Christian men are placed in the office, who will attend to all letters and communications, for the "Signs of the Times," and publications in general.

Bro. SYLVESTER BLISS, has the charge of the paper in my absence, and will be in attendance at the office, to answer questions, and impart any instruction desired by strangers, on the subject of the Advent.

Brother John Kilton, has the charge of the Office and publications, in my absence, to whom remittances may be made, or publications obtained.

☞ Persons sending money by mail, or any communication for us, will direct as above, to J. V. Himes, Boston, Mass. Persons calling at the office in my absence, will inquire for Mr. Kilton, or Bliss, as above, *who alone* are authorized to *receive money*, or transact the business of the office in my absence.

I have also *recalled all travelling agents*, and from this date, wish those who are indebted to me, to settle their accounts at the office in Boston. This will *save much expense*.

What I have in outstandiug debts, belongs to the cause of God; I wish therefore to appropriate it in the wisest and best manner for the advancement of this cause.

My opponents have accused me of wasting my Lord's goods, by extravagance in living, &c. *If this were true*, I should be the vilest man living. But I have aimed at economy, and made the best use of all that has been placed in my hands by my own industry, or otherwise. The charge of extravagance, is utterly false, as all who are acquainted with me know. But I will not defend myself against those who for the want of argument, accuse me of "bad motives," "speculation," &c.—I expect in a short time, to answer to the "Judge of all the earth, who will do right." To that judgment, I make my appeal once for all. JOSHUA V. HIMES.

Boston, 14 Devonshire St. Jan. 26, 1843.

"The Midnight Cry."

Can be obtained at 36, Park Row, New-York,—14, Devonshire st., Boston, Ms., by addressing J. V. Himes; or at 67, South Second st., Philadelphia, by addressing Orrin Rogers.

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For miscellaneous, or odd number, $1 25 per hundred. If 200 or more are taken, $1 00 per hundred.

J. V. HIMES.

Boston, Dec. 18, 1842.

LECTURES IN BRAINTREE MASS.

BR. CALVIN FRENCH, by Divine permission, will commence a course of lectures in the Baptist meeting house, on Saturday, Feb. 4th, at 7 o'clock P. M. A Second Advent Conference will commence at the same place, on Monday, 6th, at 10 o'clock A. M. As the object of the lectures and conference will be to present from the BIBLE the evidence that the *first resurrection* will take place in a FEW WEEKS, ALL who desire a part in the first resurrection, are invited to atttend, hear and judge for themselves.

The Conference will continue four days. Friends from a distance will be provided with lodgings, &c. Brethren, the time is short, let us improve it.

Braintree, Jan. 26th, 1842. L. WHITE.

Letters for Bro. F. may be directed care of J. V. Himes, 14 Devonshire Street.

☞ LIAR'S DEPARTMENT. ☜

And all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.

AN IMPORTANT DISCOVERY.—The Journal of Commerce says:—"It is understood that Mlller and his associates have recently carefully reviewed their calculations upon which they found the prophecy of the near approach of the end of the world, when an error was discovered in the footing of the column of a thousand years. This is a very important discovery just now. The 'ascension robes,' with which many of the Millerites on Long Island have provided themselves, are not likely to be wanted."

N. E. Puritan.

The BOSTON POST has the same article headed "Encouragement to Sinners," and takes great encouragement from it ITSELF.

The BOSTON RECORDER, another religious paper, calls it—"*too good news to be true.*"

The FITCHBURG SENTINEL heads the same, "*Good News.*"

Digitized by the Center for Adventist Research

Robert Winter—Cause in London.

This brother, formerly from England, and late of Lowell, Mass, is now on a visit to his native land. He is a full believer in the advent this year, and is giving the alarm to the extent of his means and influence. He writes from London, Dec. 9th, 1842, as follows:

I have distributed several papers since I came to London, and they have produced a great effect among the people. Some say one thing, and some another; some say the Bible is on our side and that it cannot be denied. Many come to me to inquire about these things, and seem quite anxious about it. I have lectured a few times in different parts of the city, and some few have embraced the truth as it is in Jesus, and are now preaching it to others, among whom is one preacher, another is a class-leader.

There seems to be a prospect of doing much good, and more especially would be done, if we had the means of publishing more of Miller's works; there is great call for them and papers, and they almost devour them. I am now republishing some of the "Clue to the Time," and brother Miller's reasons for believing the coming of Christ in 1843.; and I intend to print some of the larger works as soon as I can raise the means so to do. I think, on the whole, we are doing exceedingly well; they wish me to write to you for a missionary; Mr. Miller would be preferred, or yourself or some good lecturer; I tell them what good meetings we have had in America. Do pray send some one; and here is a home for him, I will warrant you. Send some Signs of the Times. I feel grateful to you for all favors. Remember me to all the advent friends in Boston. I love them all. I trust I shall have an interest in your prayers. I would write more if I had time, but I have so much visiting, and am now in great haste to visit a family to converse on this subject. We hold public meetings, and I instruct the people by my chart. My love to you and all connected; I have sent one lettter to Lowell, and another is coming. Glory to God, my soul is happy. I am yours in the bonds of peace.

From N. Hervey.

Dear Brother Bliss:—By an invitation from brother Dennison, the Baptist minister of this place, I commenced a course of lectures in the Baptist meeting house, on the near approach of our Lord Jesus Christ, a week last Wednesday evening. The Holy Spirit is evidently with us in our meetings. An unceasing interest has been manifested thus far, on the subject of Christ's speedy advent to the world, and on the importance of being prepared to meet him in glory.—We have large and attentive audiences every evening.—Our prayer meetings in the afternoon, and an hour preceding the lectures in the evening, are precious seasons to the pious heart. Christians are revived, impenitent sinners awakened to a sense of their lost condition, and some already rejoicing in hope of eternal life. Last evening (Thursday) I invited those who wished to be remembered in prayer, to express it by rising; between sixty and seventy arose at once. It is the general sentiment among Christians in this place that God is answering their prayers, and blessing his word. To him be all the glory.

The Baptist and Methodist ministers of this place, (brother Dennison and Merrill) have taken a deep interest in the meetings and labored with us for the conversion of sinners. Last evening the members of the different churches, at the close of the lecture, voted to unite in their services next Lord's day, by meeting together at the Methodist house of worship, that being larger than the house we now occupy. May the Lord crown this united meeting with a great blessing.

Yours in the hope of the glorious appearing of our blessed Lord.

Newton, Jan. 12th, 1842.

Letter from Joshua Goodwin.

Brother Himes:—The Lord is reviving his work graciously in this section of country. Never did I witness a more powerful work of God than I have witnessed in this section for some six or eight weeks past. I commenced giving a course of lectures on the second coming of Christ, in Leominster, the 6th of Dec., under circumstances very unfavorable, the people generally, both professors and non-professors, were very much opposed to the subject of the advent, but the Lord was pleased to pour out his spirit in the midst of their opposition, to such a degree that cold hearted professors, who had set themselves in array against the doctrine of Christ's coming in '43, were obliged to come out and acknowledge that God was with the advent brethren of a truth, and that it was nothing short of the power of God which was manifested. A large number of cold-hearted professors and backsliders, during the meeting came forward for prayers, and confessed their sins, and were filled with the joys of God's salvation to such a degree, that their cups run over with the glory of God. Many careless sinners and scoffers sought and found salvation to the joy of their souls. In a word it was a most powerful season. The meeting continued two weeks; glory to God for what he has done in Leominster. Dec. 26th I commenced another course of lectures in Marlow at the middle of the town, in the Methodist meeting house. The meeting continued two weeks. It was one of the most powerful meetings that I ever attended. It seems that God's power was manifested to such a degree that nothing could stand before it. The last day of the meeting there were more than a hundred came forward for prayers, besides a large number that has been hopefully converted to God. The doctrine of the advent has taken a powerful hold on the minds of the people in that place. Sinners are coming to Christ continually, and finding him to be precious to their souls. My brethren and sisters generally in this place, are looking for their redemption this year. Glory to God. Yours in the blessed hope.

Joshua Goodwin.

Washington, N. H. Jan. 11th, 1843.

From D. F. Reed.

Many of the wicked and unbelieving are waiting for greater signs. They say they cannot believe Christ will come again without first vouchsafing to the world signs of a more glaring nature than any yet given. An humble effort to show such dear souls their error is here offered. Let us hear the Bible. Math. xxiv. 38, 39. *As* in the days before the flood they were eating and drinking, marrying and giving in marriage *until* the day that Noah entered into the ark, and *knew not until* the flood came and took them all away, *so shall* also the *coming of the Son of man be.* (The objec to will not attempt to deny that this refers to Christ's coming at the end of the world, for it is in close connection with the much *misused* passage, "But of that day and hour knoweth no man," &c, which of course he would contend referred to the end of the world.) In view of this passage it may be affectionately asked how we can expect such glaring signs of, and forerunners to Christ's Second Coming, as would compel the wicked and sceptics to believe, when Christ himself has explicitly declared it shall be *as* upon those who "*knew not until* they were all taken away."

If they will *not know* until they are taken away, how can we look for signs that will compel the wicked to know before hand? They are willingly ignorant, and God will *let* them remain so. He will try the people. Those who will obtain an appetite for signs and evidences, who will give up their sins, take up their cross, and learn to love Christ's appearing, will not be overtaken as a thief. They will love to collect evidence, and they can "*discern*" enough. They will not be found among those who shall not understand (Dan. xii. 10,) who will not know until their doom be sealed. Dear Reader, let one who loves your precious soul, ask you which class you are in? Do not be offended. Answer before God, before you dare move from your present place or leave your seat. A moments delay may be fatal. Time is short.

Another evidence from the Bible that such signs as some look for will never be given, is in Math. xxiv. 48—51. It is there clearly implied that an "evil servant" may be saying in his heart "my Lord delayeth his coming" *while* "in a day when he looketh not for him, and in an hour that he is not aware of" he shall be cut asunder and have his portion assigned him with the hypocrites where shall be weeping and gnashing of teeth." How is it then the wicked can have signs, the force of which cannot be resisted? If they were to have such signs how could it be consistently implied that the doctrine "my Lord delayeth his coming" would prevail to the last, and Christ's Second Coming be upon the "evil servant in a day when he looketh not for him, and in an hour when he is not aware of."

Another passage from Holy Writ may suffice. 1 Thess. v. 2, 3. Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For *when* they shall say peace and safety, *then sudden* destruction cometh upon them," &c. All must confess that this refers to the Second Coming, for it is most closely connected with the reference in the last seven verses of the preceeding chapter to the descending of the Lord to take his saints into the air, &c.

Once more then it is asked, on what ground any one is authorized to look for irresistable signs? Will not the wicked be saying "peace and safety" at the time the Lord descends? So teaches the Holy Ghost by St. Paul in this passage. Will the wicked then have signs which will compel them to stop their saying "peace and safety"? No, Verily.

Dear Reader, what are you waiting for? Carefully examine the signs already given, and see if all are not granted that can be without *compelling* the wicked to believe? Why then do you hesitate? O start up at once. Escape for thy life from sin and satan. And do not rest with feeling only that your own soul is safe. Have you no duties to perform

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to others? Do you want the blood of souls upon you?

Enquiry of J. Harrison.

MR. WILLIAM MILLER, DEAR SIR:—The following assertion was made by the Rev. Dr. West (author of the Antidote on Infidelity) at New York Mills, to Rev. R. Fox and others that he was acquainted with Mr. Miller, and that he told him that the world would be destroyed on the 25th day of April 1843. And if it did not come then he, Mr. Miller, would turn Infidel, and believe nothing more in the Bible. Now Sir, if this is so, I should like to know it, and if not so, then the Public ought to know it. Yours respectfully. J. HARRISON.

New York Mills, Jan. 16th 1843.

REPLY.

MR. MILLER assures us that he never uttered such a sentiment to Dr. West, or any other person. EDS.

Extract from a letter of Bro. John Pearson.

DEAR BROTHER HIMES:—The faith we advocate, and which our hearts love, with us looks quite interesting at present, much more so than ever before; our feeble efforts to extend this seem to be crowned with astonishing success. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth. The anxiety which pervades our community is by no means small; there seems to be such a feeling as prevailed to a great extent immediately after Father Miller finished his first course of lectures here, before those who should have been the first to sound the note of alarm, were prepared to administer their antidotes, which they did afterwards with considerable success. So many are called out to hear that our place is crowded almost to suffocation, and multitudes have to go away. Of late, meetings are held on this subject, in the hall and the Temple St. Chapel, and both crowded. God is at work with us, souls are being converted, backsliders reclaimed, and christians sanctified; what more could be, in order to encourage the friends to be strong and work with all their might? Yours, &c. JOHN PEARSON.

Portland, Jan. 10th 1843.

Letter from I. R. Gates.

DEAR BROTHER HIMES.—I write to you at this time simply to inform you that under a sense of duty I have resigned the charge of my congregation at Burnt Hills, and left to sound the Midnight Cry wherever the spirit of the Lord should call me; and have recently delivered a course of lectures at Watervliet; and at Milton and am now in Galway, at Watervliet I saw but little effected; but at Milton the power of God was manifest to the conversion of souls. I gave them eight lecturs in the Presbyterian meeting house; quite a number have experienced religion, and some 40 or 50 are now seeking the Lord; the meetings were very solemn; on some occasions when the mourners were invited forward it seemed as though the whole congregation were pressing for the anxious seats to implore the prayers of God's children in their behalf; professors were bowing and imploring the blessing of sanctification, and sinners crying for mercy, several strong young men in the ministry have embraced the doctrine of the second advent in 43, and are beginning to sound the Midnight Cry in this county. An Infidel by the name of Taylor who could set under ordinary preaching without being affected, attended one course of lectures, and discovering the harmony of the scriptures as we preached, was led to embrace the truth, and is now happy in the Lord, together with his wife and daughter; the persons whom we thought beyond mercy are now the subjects of grace: neighbours that had long lived at enmity, are now happy in the Lord, and walk together in brotherly love.

Respectfully Yours,
North Galway, December, 30th, 1843.

HUMAN LEARNING.—Human learning is one of the greatest of human blessings, but is often turned into a curse. Human learning is a great help to a true preacher of the gospel, who rightly appreciates it and puts it in its proper place.—Many *learned* ministers have been truly godly and "burning and shining lights:" they have been an invaluable service to the cause of God; yet while we admit this, we are constrained to say that, to our apprehension, the church of God suffers greatly by an undue appreciation of human learning. Wherever ministers suffer it in the least to take the place, in their minds, of the office work of the Holy Ghost, in preparing men to preach the gospel, they so far become blind to the true nature and spiritual glory of the gospel. Depending on human learning they are spiritually barren in their preaching, and fail to feed the people of God. How often do we find, what are termed illiterate preachers, the most useful in awakening sinners and comforting believers.—God teaches them, and thus prepares them to teach the people. It is time for the people of God to look to the subject of true ministerial qualifications. We are among those who have no opinion of *college* made ministers. We believe that men must be moved and qualified by the Holy Ghost to preach; or they are utterly unqualified.—*John the Baptist.*

Would it not be better, if the opponents of "Millerism," would condescend to answer its strong arguments with stronger if possible, instead of treating it with so much contempt, as they professs to feel. That Miller is a man "mighty in the scriptures," no one is hardy enough to deny.—That he is learned above most men in the sacred writings—that he reaches pretty effectually, the popular ear and mind both, is evident to any one who has ever heard him and witnessed the breathless interest with which crowds hang upon his lips. Now such a man is not to be put down with a sneer or a laugh. He has broken up the deep fountains of popular feeling in this country. He brings the Bible as his evidence for veracity He is a calm, dispassionate reasoner, not a fanatical bigot.

Now it is too late in the day for any body of men to arrest public inquiry into any subject, religious or not, except by showing that the matter in question is unworthy of attention, or manifestly false. The people will look for themselves, despite of Clergymen or Laymen, Church or State. Why should not they?

Let Mr. Miller be fairly refuted, and we ask not more. He has not been as yet, and we begin shrewdly to suspect, that our learned Divines, if they attempt to handle him, will find they have caught a Tartar.—Hart Pat.

MILLERISM.—This is the term by which the opinions of those who oppose the idea of a millenium, and maintain that the end of the world will take place in 1843, is distinguished; and it is thus denominated because Mr. Miller first propagated it.

We certainly are not a convert to the theory, but we feel bound in duty to lift our voice in reproof of, and enter our protest against the *infidel scurrility, and blasphemous witicisms*, with which some of our exchanges abound, and from which religious periodicals are not wholly exempt.

If Mr. Miller is in error it is possible to prove him so, but not by vulgar and blasphemous witicisms and ribaldry; those are not arguments. And to treat a subject of such overwhelming majesty, and fearful consequences—a subject which has been made the theme of prophecy in both Testaments; the truth of which, occur when it will, God has sealed by his own unequivocal averments—we repeat it, to make puns and display vulgar wit upon this subject is not mercy to sport with the feelings of its propagators and advocates, but it is to make a jest of the day of Judgment, to scoff at the Deity himself, and contemn the terors of his Judgment Bar.—*Exchange paper.*

An Argument — A Mistake.

MESSRS. EDITORS. — The following paragraph is taken from the "National Champion," a new political paper, published in Boston, Ms.

MILLER'S THEORY. It is both amusing and vexing to hear men gravely discussing the theory of one Miller—who insanely professes to foretell the coming of the "*Day of Judgment.*" We do not allude to this man with any other feeling than that of compassion, because we have seen many similar cases of *monomania*, and if any beings are entitled to pity and indulgence, they are the insane. We can hardly extend our charity to his stupid followers. But to our purpose. The following is taken from a paper, and is said to have been extracted from a book written and published by Miller himself.

"I understand the judgment will be a thousand years long. The righteous are raised and judged in the commencement of the day, and the wicked in the end of the day. I believe that the saints will be raised and judged about the year 1843. According to Moses' prophecy, Levit. xxvi. Ezek. xxxviii. Dan. ii. vii. viii. to xii chapters, Hosea, v. 1—3, Rev. the whole book; many other prophets have spoken of these things.—Time will soon tell if I am right, and he that is righteous will be righteous still—and he that is filthy will be filthy still. I do solemnly entreat mankind to make their peace with God, and be ready for these things. "The end of all things is at hand. I do ask my brethren in the gospel ministry, to consider well what they say, before they oppose these things. Say not in your hearts "my Lord delayeth his coming." Let all do as they would wish they had, if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, come. Lord Jesus; come quickly."

We admire Mr. Miller's resignation, which is given in advance, by way of caution. If he be *right* it is well; if he be *wrong*, it is *well*—for he is willing to wait till *wrong* can be made *right*, provided it can be done "quickly."

Our motive for noticing this man, however, is to show what singular absurdities may be stated by the insane, and what is still more singular, how they may be adopted by the ignorant or stupid, without examination. He says—

"*I understand the judgment will be a thousand years.*"

We submit a question in arithmetic for his solution; or should any of his followers render a proper answer it will be all the same to us.

The following estimates were made in 1830; but we will take them as they are—or, if any one wishes to add thirteen years more to the aggregate, he has perfect liberty to do so. But in either case, we

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beg to know how *many souls* would have to be judged *per second*, in order to accomplish the business in "*one thousand years?*"

INCREASE OF THE NUMBERS OF MANKIND.—On the supposition that the human race has a power to double its numbers four times in a century, or once in each succeeding period of twenty-five years, as some philosophers have computed, and that nothing prevented the exercise of this increase, the descendants of Noah and his family would have now increased to the following number:—

1,496 577, 696, 626 844, 588 240, 573, 268, 701, 473, 812, 127, 674, 924, 007, 424

The surface of the earth contains, of square miles	196,663,355
Mercury and the Planets, contain about	46,790,511,000
The sun contains	2,442,900,000,000
	2,489,887,174,355

Hence, upon the supposition of such a rate of increase of mankind as has been assumed, the number of human beings how living, would be equal to the following number for each square mile upon the surface of the earth, the sun, and all the planets,—61,062,000,000,000,000,000,000,000,000,000,000,000; or to the following number for each square inch,—149,720,000,000,000,000,000,000,000,000.

This last number alone is infinite with relation to human conception. Merely to *count* it would require an incredible period. Supposing the whole inhabitants now upon the surface of the globe to be *one thousand millions*, which is believed somewhat to exceed the actual number, and supposing that this multitude, infants and adults, were to be employed in nothing else but counting—that each were to work 365 days in the year, and ten hours in the day, and to count 100 per minute, it would require, in order to count the number in question, 6,536,500 *millions of years!!!—Quarterly Journal of Agricul. Per. N. Y. Albion, Oct. 2d*, 1830

In this article Mr. Miller is accused of being a monomaniac. But his remarks and the calculation from the Quarterly Journal of Agriculture, (N. Y. Albion, Oct. 2, 1830,) go to show that the monomania, after all, may be on the other side. This calculation of the increase of mankind from Noah's day until now, makes the number of such vast magnitude, that if one thousand millions of years were employed to count them, and each one was to work 365 days in a year, and ten hours in a day, and to count one hundred in every minute, it would require 6,536,500 millions of years, to count the whole number since Noah's time. This vast number of human beings are presented as an argument to prove Miller a monomaniac. And would seem to make out that this calculation was a fact.

Now any child ten years of age, would know that this mode of computing numbers of increase is fallacious, and shows the insanity of infidelity, and the weakness of our editors, or some of them, at least. This mode of reckoning would require all to live during the whole period, and to increase in arithmetical progression. Of course, Noah and his wife must have lived till 1830, and they must have had two children every twenty-five years, and so with all of his descendants. Instead, then, of a progression, it is only an addition, with increase in part.

Now suppose there were 800,000,000, of inhabitants upon the earth when Adam was created. And suppose every thirty years to be the addition of 800,000,000, then suppose the world to have stood 6000 years in 1843, which would make 200 times 30 years. Then multiply 800,000,000 by 200; this would give the number of inhabitants born during 6000 years, which would be *only* 160,000,000,000.

Now suppose only two-fifths of the surface of the globe which we inhabit, to be land; which would make 78,660,342 square miles; this multiplied by 102,400 square rods in a mile, makes 8,055,331,020,800 square rods. Now divide this number of rods by the total number of earth's inhabitants, 160,000,000,000, and we have 50 1-3 rods of land for every individual ever born on the earth.

This calculation, it will be seen, is too high, inasmuch as we reckon as many inhabitants on the earth in the days of Adam, and for the whole time since then as now, when there were but few inhabitants, for many years; as also there were at the time of the flood, and on the re-peopling of the earth by Noah. But allowing the full number, 800,000,000, for the certain 6,000 years, it only makes the aggregate of 160,000,000,000, for each of which we have on this earth more than fifty square rods.

REMARKS.—In the new earth, it is said, there is no more sea; we may therefore add to the above the 3-5ths of the earth's surface, which are now covered with water; which would make a fraction less than 126 square rods for each person that has ever lived, at the above estimate, which includes not only the righteous, who will be the sole inhabitants of that world, but the wicked, also. We are informed by Zechariah that the earth shall be lifted up and inhabited in its place; so that we know not how much larger the new earth will be than is this earth. Another calculation has been going the rounds, which make the entire surface of the earth covered with bodies one hundred feet high, if all that ever lived were now upon it; but the above calculation disproves that also. If figures could have proved that such infidel arguments were of force, God could still make an earth large enough to accommodate such a multitude, and prove his word true. Those, therefore, who expect to disprove a 'thus saith the Lord, by such vain sophistry, do greatly err, "not knowing the scriptures, nor the power of God."

If allowing the population of the earth to have been at the creation the same as now, and that number to have passed off once in 30 years, makes the entire race that have ever lived amount to only 160,000,000,000; then if we take into consideration that all mankind have descended from two individuals, and that at the end of 1656 years from creation, they were again reduced to eight souls, it is probable that 100,000,000,000 would not vary far from a fair estimate of the whole human race that have inhabited this globe; and then there would be 80 square rods of land, or 200 square rods of the earth's surface for each individual. To what foolish vagaries the infidel is obliged to resort! Verily he is a *monomaniac*, and is deserving our pity.

When the curse shall be removed from the earth, there is no more sea, and the earth is lifted up and inhabited in its place, the wilderness shall be like Eden, and the desert like the garden of the Lord, and there are no desert wastes and frozen regions, where man cannot inhabit; we believe it will be found that of the 100,000,000,000 souls that have peopled this earth, such a proportion of them will be found to have accepted of the offers of mercy, that the size of the new earth and the number of its inhabitants will correspond in the wisest and most harmonious manner.

The *Church Intelligencer*, a Puseyite paper, recommends the revival of monasteries in the Church of England.

NOTICE TO AGENTS.

Notice is hereby given that WM. H. PEYTON is no longer an Agent of mine, and no money will be paid to him on my account for Second Advent Publications, or the Signs of the Times, after this date, & all commission given him to collect is hereby revoked.

J. V. HIMES.

Boston, Jan. 27th, 1843.

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Letters

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EXAMINATION OF

The Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecy.

THE Lectures of Rev. N. Colver, the substance of which were first preached in his own pulpit, and again in the Marlboro' Chapel, are now published in a small 24mo. tract, entitled, "The Prophecy of Daniel *literally fulfilled;* considered in three lectures." We listened to their delivery on both of those occasions, and intended to have reviewed them; but we are now satisfied that the tract carries within itself its own antidote. Our object at this time will be only to point out some of its many inconsistencies.

It is prefaced by a request for its publication from J. Gilbert, P. Gill, and N. Hill, that others may share in their "*increased pleasure* in reading the Scriptures." Doubtless it would add to the pleasure of many to have it proved that the Scriptures contain no intimation of Christ's coming.

The first lecture consists mostly in an attempt to show that if the days of Daniel are to be understood as years, that there are many instances in the Bible where days are used, which to understand as years, would lead to an absurdity. As no one claims that in *any* of those instances, days are to be so understood, we shall have no occasion to dwell on that argument. Because *days* are to be understood as *days*, where all admit they are to be so understood, and because there it would be absurd to understand them differently it does not follow, that where prophetic time can only be understood a day for a year, that it would be also absurd.

With regard to "prophetic time," we fully adopt the rule laid down by Prof. Stuart, in his "Hints," p. 68, that "every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, primary, and literal sense, unless *good reasons* can be given why it should be tropically understood." By this rule, a *day*, in Scripture, always denotes a *day*, and a *year* a *year*, unless such *good reason* can be given. If therefore we find that a series of events *were not*, and *could not* have been fulfilled in the *literal days* specified, we have *good reason* to prove that they are to be *tropically* understood. The question then arises, What is a day ever used in the Bible as a type of? On turning to Num. xiv. 34, and Ezek. iv. 5, 6, we find that a day is used as a type of a year. Therefore, when we are, from the necessity of the case, obliged to understand the days tropically, we know that if they are a *type*, they are a type of *years*.

When any prophecy is given in plain and obvious language, we generally find that the time is literal time. But when all the events of the vision are foretold, under *types* and *symbols*, like the visions of Daniel, and it can be shown that they cannot have been fulfilled in literal *days*, we know that the time, as well as the events, must also have been given by a *type;* and we accordingly interpret it by the *Bible rule* for all such cases. Also, when it can be demonstrated, that a part of any prophetic period has been fulfilled in *years*, the rational inference is, that the remainder of the same period will be fulfilled in *like manner*.

Mr. Colver says, of the prophetic *days*, in Daniel, that "If Daniel means *years* in these numbers, there may be some plausibility in the '1843 interpretation,' but only *some plausibility;* for the fixing of their date from the origin of the seventy weeks, in the night vision, is both gratuitous and arbitrary. But if, on the other hand, Daniel means what he *says*, '*days;*' then is the whole scheme as baseless as an uninspired vision of the night.'" When he delivered the same lecture on the Sabbath, to his own people, he stated that if they were *years*, the world would end in 1843; and that any school-boy could see it, for if 490 terminated at the death of Christ, the 2300 days would terminate in 1843; and that then the world must end, unless it can be shown that some other event is then to take place, and he did not see how that can be done. He also admitted, at the same time, that the *great body of our standard Protestant commentators* had understood them as years; and gave as the reason, that some one had first so called them, and the "others had followed in the same track, until they had got the *cart rut* so deep that they could not get out." He also admits in his book, "From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors, 'that, in the prophetic writings, a *day* stands for a *year*.'" p. 12.

There is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are so many *years*. Faber, Prideaux, the learned Joseph Mede, Scott, Bishop Newton, Sir Isaac Newton, and many other writers of note, have considered this a *settled question*. And the only way in which our modern theologians can defend themselves against the doctrine of Christ's coming, is by going back upon the old abandoned Popish ground, and finding in Antiochus Epiphanes the hero of Daniel's prophecy. Indeed, so universal has been this interpretation of these periods, that Prof. Stuart says in his "Hints on Prophecy," page 77, "*It is a singular fact, that* THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general*, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM."

To overturn, or set aside such an "UNIVERSAL CUSTOM," will require more than mere assertion. Even Mr. Colver admitted, in his second lecture, in the Marlboro' Chapel, that to prove his case, it would be as necessary for him to show their fulfilment in *literal days*, as it would for him to produce a *tally* with the same figures as those on the *tag* of his trunk, in order for him to get such trunk from the railroad depot; that if the tag of his trunk had the figures 1290, 1335 and 2300, he must produce *tallies* with PRECISELY THE SAME FIGURES, *or he could not get his trunk*, and that he must show those periods fulfilled in *days*, or he could not get his case. This, however, with many other things which he uttered in his own desk, and at the chapel, he has wisely omitted to give in the printed *copy* (?) of those lectures. We shall endeavor to show that as he has produced no *tally* with those numbers, that he cannot have his "trunk," *and has not proved his case*. That the "seventy weeks" are weeks of *years*, he dare not deny, but says of them, "It is somewhat amusing to notice the peculiar process to which these "seventy weeks" are subjected. It is admitted by all that they cover a period of four hundred and ninety years. But still, it is insisted that the angel *meant* weeks of days, and that, to understand him, we must first reduce them to days; and, then, that we must consider each day the symbol of a year, giving four hundred and ninety years. That is, he did not mean weeks, but days,—that is, he did not mean days, but years." p. 15.

We admit that there is nothing said about *days*, at this time by the angel, neither is there anything said about *years*. The Hebrew is *seventy heptades*, or seventy sevens. Now a "seven" among the Jews, when applied to time, signified a *week;* and they had their weeks of years, and also weeks of days. It is, therefore, correctly rendered "seventy weeks." The question, then, is, are they weeks of years, or weeks of days? The angel told Daniel that he had come to make him *understand the vision;* and he could give him no understanding of the vision, unless the 70 weeks were weeks of just such periods of time as were denoted in the vision. If, therefore, the 2300 days were simply days, the seventy weeks were weeks of days; but if they are 2300 years, then the seventy weeks are weeks of years.

When we reflect that the *vision*, (not a part of it,) was to be 2300 days long, and that Daniel is told that the sanctuary will then be cleansed; that when Daniel had seen, from the 25th of Jeremiah, that the seventy years that they were to serve the king of Babylon were accomplished, and that he then prayed, (Daniel ix. 16, 17,) "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake:"—who does not see that he supposed that the 2300 days ended with the 70 years, and that the sanctuary would then be cleansed? for we find that he prayed for the very thing which God had promised to do at the end of the 2300 days. And when it is seen that, at the *beginning* of his supplications, the same angel GABRIEL that had explained all of the vision of the 2300 days, but the time, to Daniel, is commissioned to fly *swiftly*, and informs Daniel that he "has *now* come forth to give him skill and understanding," and exhorts him to "understand the matter, and consider the vision," and then begins where he left off before, shows him that "*seventy sevens are cut off*," (for

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the best scholars admit that such is the original, to "anoint the Most Holy;" that after that the people of the prince that shall come, shall destroy the city and SANCTUARY, (not cleansed yet,) and that "for the overspreading of abominations he shall make it desolate till the CONSUMMATION, and that determined shall be poured upon the desolate,"—who cannot see that the sanctuary cannot be cleansed till it shall cease to be overspread by abominations at the consummation; that that determined must have reference to the 25th of Jeremiah, which Daniel was considering, which extends down to the end of the world; that the 2300 days must therefore extend to that time; and that therefore the "*seventy sevens are cut off*" from the 2300 days, are periods of the same length of time, and mark this commencement? When, therefore, it is proved that the seventy sevens are, years, will it not consequently follow that the 2300 days are years?

The title of Mr. Colver's book is, "The Prophecy of Daniel, *literally fulfilled.*" The question then is, has he shown a *literal* fulfilment of these prophecies, and that those *days* were fulfilled in *literal days?*

To prove its fulfilment in days, he makes *Antiochus* the HERO of Daniel's prophecy, and quotes largely from Rollin—a *Roman Catholic*—to prove that instead of the vision being fulfilled in 2300 days, a *single act* of Antiochus covered that length of time. Porphyry, a *heathen*, is also referred to, in support of the same views.

Mr. Colver admits that the 11th and 12th chapters cover the same ground that is covered by the 8th; and as those two bring us down to the resurrection, the "little horn" that waxed exceeding great, must exist to the same time, and the sanctuary will then be cleansed.

On page 33, Mr. Colver says, "Daniel viii. 13: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision *concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*' Mark well *this inquiry.* It is not, How long shall be the time for everything that Daniel saw in the vision; but, 'How long shall be the vision *concerning the daily sacrifice,*' &c." Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the *original*, and are so noted in the translation, and that the question is literally, "How long the VISION, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Neither is the word *sacrifice* in the original of Dan. xii. 11—13; so that it reads "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

These are the periods of which he says, "Let us now look for the events, and for the applicability to them of these numbers." He then proceeds as follows: "Maccabees i. 54: 'Now the fifteenth day of the month Casleu, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda, on every side;' and chap. iv. 52, 53: 'Now on the five and twentieth day of the ninth month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law, upon the new altar of burnt-offerings, which they had made.' These two dates, with the accompanying history, will give us a clew to the application of these numbers. It will be seen, that the two dates, in them, make their events just three years and ten days apart. The month Casleu answers to our December. The first of these dates is the time when the image of Jupiter Olympus was set up over the altar of God in the temple; and the latter is the time when the 'sanctuary was cleansed.' Here, then, we have three years and ten days." p. 34. Three years at 365 days, = 1095 days + 10 = 1105 days. This is all the time that Mr. Colver attempts to show, transpired *after* the abomination of desolation was set up, when the angel expressly informs Daniel, that "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Mr. Colver, or the "*angel*," has therefore *made a mistake* of ONE HUNDRED AND EIGHTY-FIVE days. To get over this insurmountable obstacle, he *assumes*, that there were "at least six months, 183 days, BEFORE the setting up of the abomination of desolation;" when the *angel* said the 1290 days should be *from that time.* He says: "But from Macc. i. 45, 46, 47, it appears, that 'the daily sacrifice was taken away,' the sanctuary polluted, altars set up, and groves and chapels of idols, and the sacrifice of swine's flesh and other unclean beasts performed, at least six months before the setting up of 'the abomination of desolation' upon the altar in the temple, mentioned in the 54th verse. This, therefore, prefixed or added, gives us the 1290 days." p. 34. Unfortunately for him, there is nothing in Macc. i. 45, 46, 47, that has any allusion to six months, as the text itself will show. "And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days. And pollute the sanctuary and holy people. Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts." The 185 days that he is minus, is a mere *assumption*, and according to his own admission were BEFORE the "abomination" was set up,—AFTER which the angel dated it. He therefore has no "*tally*" that corresponds with this "*tag*" in his prophecy "*literally fulfilled.*"

Let us see how "precisely" his "tally" and tag correspond.

Daniel's "Tag."	Mr. Colver's "Tally."
1290.	1105.

Will the angel give him his "trunk?" or will an intelligent community give him his case? He has come short ONE HUNDRED AND EIGHTY-FIVE days on this period. Having shown so "LITERAL *a fulfilment*" of this period, he says: "Now let us see if we can find in this catastrophe occasion for the largest number, 2300 days. It will be remembered, that this is given, in answer to a question involving the whole process of Israel's subversion, 'to give *both the host and the sanctuary* to be trodden under foot.' The inquiry then is, When did *this* work commence? We know when it terminated—at the cleansing of the sanctuary. It appears, Macc. i. 20, 21, that 'two full years' previous to the invasion of Israel, of which we have been speaking, 'Antiochus returned again, in the hundred and forty-third year, and went up against Israel and Jerusalem with a great multitude. And he entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.'" p. 35. Thus, the only *definite time* he has given us for the 2300 days, is "three years, ten days," and "*two full years*," making five years and ten days = 1836 days, or FOUR HUNDRED AND SIXTY-FOUR *days short.* To make out the balance, Mr. Colver *assumes* that, "The *commencement* of the apostacy, and of the utter subversion which followed, is narrated in the 11th verse: 'In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us,' &c. Verses 13, 14, and 15: 'Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen. Whereupon, they built a place of exercise at Jerusalem, according to the customs of the heathen; and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.' This took place *some time previous* to the first invasion of Egypt by Antiochus, on his return from which he entered Jerusalem; which gives it a date *something more* than six years preceding the cleansing of the sanctuary. THIS, THEN, GIVES US THE '2300 DAYS,' COVERING THE WHOLE APOSTACY AND SUBVERSION." p. 35. How long Antiochus was in Egypt, Mr. Colver has not shown; and six years would be but 2191 days, which is still 109 days short, so that he makes his "SOMETHING MORE" his "*literal fulfilment.*"

Let us now see how this "tally" corresponds.

Angel's "Tag."	Mr. Colver's "Tally."
2300.	1836.

His "trunk" cannot be recovered with such a "tally." Of this period he has utterly failed to show a "*literal fulfilment.*"

With such success, he says: "We have now only to inquire after and settle the event reached by the 1335 days. Dan. xii. 12: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' This number ends forty-five days subsequent to the cleansing of the sanctuary. Did any event then occur, relative to the people of Daniel and to the scenes transpiring at Jerusalem, of sufficient interest to elicit this additional remark of the angel? History answers, *There did*,—the *death* of Antiochus Epiphanes, the author of their terrible calamities. Notwithstanding 'Michael stood up,'—'the great prince which standeth for the children of thy people,'—yet it was to them a time of trouble, 'such as there never was since there was a nation, even to that same time.' Dan. xii. 1. The cleansing of the sanctuary, by the victorious arms of the Michael-sustained host of Judas Maccabeus, was not the end of their calamities. Subsequent to this were fought by them two of the most remarkable battles, and victories gained, that are found recorded upon the pages of history. And the angry allies of Antiochus continued to rage upon them, until the news of his death abated their courage, arrested their career, and left the Jews to hail the bliss of returning peace and safety.

"The *precise date* of the death of Antiochus, or the *precise time* when the news of it took effect upon the affairs of the Jews, we *have not the means of knowing;* but enough is found in history to assure us, that this was the event to which allusion was had; and that it is MORE THAN PROBABLE that it occurred at the end of the 1335 days." p. 35. Here again, he fails to show an exact time, and acknowledges that he "HAS NO MEANS OF KNOWING," but *thinks* it "*more than probable*," that, "the distance the news had to travel to reach him at Ecbatana, and the subsequent account of his death, leave us little reason to doubt the accuracy of the angel, in fixing the time at

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forty-five days." He has, therefore, not shown the time that preceded or followed the 3 years and 10 days—or 1105 days; and the 1335 days must also be dated from the setting up of the abomination that maketh desolate; so that here he comes short TWO HUNDRED AND THIRTY days. We have therefore for the

Angel's "Tag,"	for Colver's "Tally,"
1335.	**1105.**

This makes quite a *variation* in the three periods, as the amount of Colver's "tallies," deducted from the angel's periods, will show.

Angel's Periods.	Colver's "Tallies."	Difference.
1290	1105	—4925
2300	1836	+4046
1335	1105	——
——	——	—879 days.
4925	4046	

He has, therefore, only come within EIGHT HUNDRED AND SEVENTY-NINE days of showing a "*literal fulfilment.*" Well did he exclaim: "By all the veneration which we feel for the Bible, as 'a sure word of prophecy,' as the light of the world, we protest against such TERRIBLE TRIFLING with the word of God. If we are ignorant of the fulfilment of any prophecy, let us be ignorant; but let us take heed how we wrest the Scriptures, lest we do it to our own destruction." p. 24.

He is even so *conscious himself* that he has made a most *signal failure*, that he says: "We say not that the various numbers under consideration are *all* or ANY of them mentioned in the history of the fulfilments of the predictions; but we DO SAY that their applicability and appropriateness to the events to which we have applied them, to us seem most manifest." p. 37. His questions, therefore, "Has this prophecy been *literally* fulfilled?—and can the use of these several numbers, in relation to such fulfilment, be satisfactorily accounted for?" are conclusively answered in the NEGATIVE.

Notwithstanding such *failures* and *admissions*, yet he claims that the prophecy of Daniel "has been shown to be most FAITHFULLY and most literally ACCOMPLISHED." "Indeed," he says, "it may be well QUESTIONED whether ANY other prophecy, in the whole volume of God's word, the account of the fulfilment of which depends upon history, can be shown with greater, if it can with EQUAL CLEARNESS, or with so much minutia of accomplishment. If *any* word of prophecy is sure, this is SURELY IT." p. 37. Again he says: "We have come to the very numbers themselves, and have examined the last objection, namely, 'that they do not admit of a *literal* interpretation or fulfilment;' and the result of our inquiry is, that *they admit of none but a literal interpretation*,—that any other than a literal fulfilment is impossible in the very nature of things. We have gone further, and have shown the literal fulfilment of that prediction, and the appropriateness and applicability of all those numbers to the events by which that prediction is fulfilled—yes, so *strikingly*, *circumstantially*, and *obviously* fulfilled, as to draw from the infidel the charge of its having been written subsequent to the events. Here, it would seem that we might rest the matter, with the conviction that our WORK *was done* and that these numbers were FOREVER RESCUED from the strange use to which they have been recently subjected." p. 38.

He might not only as well "rest the matter," but might have "as well never have attempted," for all that he has done to prove his position; for such "monstrous absurdities," and "terrible trifling," will only open the eyes of the sincere inquirer after truth.

The third lecture he occupies in showing "the distinctness of the morning vision from the night vision."

Mr. Colver *attempts* to show this "distinctness", by drawing a parallel between the "little horn" of the 7th, and the EXCEEDING GREAT HORN of the 8th chap., which he says, "to avoid circumlocution and repetition, we shall call them *Antiochus* and *Nero*." He forgot, however, that *to call them so*, would not *make them so*. He then proceeds to show that the *origin*, *character*, &c. &c. of *Antiochus* and *Nero*, are not the same; and no one claims they are, or that even ROME was the same in every respect as *Papacy*. We shall not dwell on those points, as they do not touch the question, and we are not disposed to review, where he labors in vain.

It was predicted in Daniel vii. 25, that the "little horn" "shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Mr. Colver says, p. 44, "How strikingly is the *work* of this fulfilled in the persecution of the '*saints*' under Nero! Mark the prediction: 'He shall wear out the *saints* of the Most High.' Here is a new application of the term *saints* in the language of prophecy. The Jews, as a people, are nowhere so called. They are called the 'holy people,' the 'chosen people,' &c. &c.—terms which comport with their *typical* or *select* character; but not *saints*. It is quite obvious that a *new* people are in the eye of the prophet." Again, he says, p. 48, "The term 'saints' is never applied to the Jews, as a nation; and it will be remembered, that no such work, as *wearing out the saints*, is assigned to the little horn of the morning vision; all the terms used in it, such as, 'people of the covenant,' 'holy people,' the 'host,' &c., show, conclusively, that it had to do with the people under the Jewish polity. But, in this vision, the title of '*saints*' is given to the people of the *new* kingdom of the Messiah; with whom the little horn in it comes in contact. And it is asserted, that 'they shall be given into his hand, until a time, times and the dividing of time.' This was literally fulfilled. History informs us, that the persecution of the saints under Nero continued BETWEEN *three and four years;* and terminated with his tragic end."

Here again, he *utterly fails* to show any *time* from any history, and for a definite period of three and a half years, he only gets BETWEEN three and four years!! either of which is 180 days aside of the mark, and which, added to the difference of his previous "tallies" and Daniel's periods—879 days—makes ONLY ONE THOUSAND AND SIXTY-TWO days that he varies in all those prophetic numbers from a "literal fulfilment." His assertion that the *Jews* as a nation, are nowhere called *saints*, is a mere *quibble;* for if they were not, it does not follow that the pious Jews were not so called; and that they were, he will probably not deny, after consulting 1 Samuel ii. 9. 2 Chronicles vi. 41. Job v. 1; xv. 15. Psalm xvi. 3; xxx. 4; xxxiv. 9; xxxvii. 28; l. 5; lxxxix. 5, 7; xcvii. 10; cxvi. 15; &c. &c.

In his lecture at the Marlboro' Chapel, he stated that the term "*holy people*" was applied exclusively to the *Jews*, and that it did not imply *moral character*. Thus, he said, if a priest had a *straight back* and *straight nose*—by which we suppose he meant, free from any bodily defect—if he was the vilest man that ever lived, he was a *holy priest*. After showing CONCLUSIVELY that Antiochus and Nero were not twins, he says, p. 52, "With what clearness all this has been shown, every one of course will determine for himself. If we have succeeded, then the synopsis, which we gave in our first Lecture, is correct. And then, too, are the numbers '2300,' '1290,' and '1335 *days*,' connected with the morning vision; and had their accomplishment in its fulfilment. Yes, farther; then is the attempt to graft their date upon that of the seventy weeks, (or sevens,) in the night vision, fanciful, arbitrary, and erroneous; and the whole fabric built upon the perversion of these numbers falls."

It may not be here amiss to show the opinions of Dowling and Stuart on the literal fulfilment of these periods, and their admissions, that they cannot be shown to have been fulfilled in the *literal days*.

Dowling attempts to show that the 2300 days are only 1150 days, and that the temple was defiled that length of time, but he admits that "*we are not informed by any historian* EXACTLY how many days elapsed between the time when Athenæus stopped the daily sacrifice, and the setting up of Jupiter in the temple." He has *no doubt*, however, that if we *could find* such historian, it would be the exact time; the *nearest* he can come to it, according to his own admission, is 55 days.

The 1260, 1290 and 1335 days, Mr. D. admits to be years, and, while he rejects Mr. Miller's interpretation, says, he does not feel bound to furnish any other.

Prof. Stuart admits that the three and a half times of Dan. vii. (which he claims was also fulfilled by this event,) cannot be shown to have been fulfilled with any more exactness. Josephus, however, says that the time of this defilement was *just three years*. But Prof. Stuart only claims to show an *almost exact* fulfilment, and excuses it by saying, "No one can reasonably expect a more exact fulfilment of the time specified." (Hints, p. 90.) And on page 93 he says, "A *little more*, or a *little less*, than three and a half years, would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness." Thus, according to Prof. S., God in prophetic time does not always *aim to tell the truth*.

In the 1290 days of Dan. xii., Prof. S. (see p. 95) thinks is an "exact specification" of the time, and this is the *only place* where he admits that God did speak the *exact* truth, when he has specified time. And the only evidence that there was anything here fulfilled, in literal days, is that "we may naturally conclude" that Antiochus "arrived opposite Jerusalem in the *latter part of May*."

Of the 1335 days of Dan. xii., he only proves their exactness by "*supposing* now that Appolonius captured Jerusalem in the latter part of May, B. C. 168, the 1335 days would expire *about* the middle of February, in the year B. C. 164." The only way that he finds the commencement, is by "assuming that the *terminus a quo* of the 1335 days, is the same as that of the 1290 days;" and then he says, "no more probable time can be fixed upon for" the death of Antiochus, than "some time in February, B. C. 164." p. 97.

The 2300 days, Prof. S. applies to the defilement of the temple by Antiochus, and he only shows their commencement by "*counting back*" from December 25th, 195 B. C., which he assumes as their "*terminus ad quem*, and we come to Aug. 5, B. C. 171." p. 101. Here he does not attempt to prove an *exact* fulfilment from any history.

The "70 weeks," which all admit to be so

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plain, the Professor calls a "*locus vexatissimus*," gives them a hard name, and leaves them. p. 105.

The prophetic periods in the Apocalypse are despatched by the Professor in the same summary manner. Of the "*five months*," (Rev. ix. 10,) he says, "Of course, a period strictly definite does not appear to be here designated." p. 144. The 42 months of Rev. xi. 2, he commences with, "If we *suppose* now that the *former part* of Feb. was the month when war was declared," &c. p. 117. The 42 months of Rev. xiii. 5, he attempts to show fulfilled *exactly*, with "*only* a few days of excess beyond that measure of time." He says, "By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness would or *could be aimed at?* Enough that only a few days at most can be considered as supernumerary." p. 128.

Again he says, "A statistical exactness cannot be reasonably supposed to be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric." p. 130.

Thus we see that the best authorities against us admit that these periods *cannot* be proved to have been fulfilled in literal days. Those who claim that they were thus exactly fulfilled, are challenged to show the historical evidence of it.

Having thus *cleared the way*, he says, "Let us now attend to some other considerations, which go to confirm these views.

"As an introduction to the explanation of the morning vision, the angel says to Daniel, (chap. x. 14,) 'Now I am come to make thee understand what shall befall *thy people* in the latter days; for yet the vision is for many days.' Proof positive this, that the matters of the vision pertained to *Daniel's people, the Jews!* After this intimation, for the angel to talk to Daniel of the little horn of *Popery;* and what it should do, a thousand years after *his people* and the place of their sanctuary should be destroyed; would be, to say the least, to preach a sermon very foreign to his text. If the matters of the vision did not befall the Jews, Daniel was imposed upon; for his people are no more concerned with the doings of Popery, than any others of the Gentile world." p. 52.

That the "*latter days*" denote the *gospel days*, is the uniform opinion of all commentators. "Kimki," says Owen, "gives it for a rule, that the expression, in the latter days, always denotes the times of the Messiah, which I suppose is not liable to any exception." [*Owen* on Hebrews, Vol. I, page 157.]

Professor Stuart says, "but last days, in particular, is used to denote the future period in which the Messiah was to appear. Isaiah ii. 2; Hosea iii. 5; Micah iv. 1. This phrase, (as it would seem from its usage in these places,) early passed into a kind of technical designation of the time of the Messiah, or rather, of the new dispensation under him. Thus Rabbi Nachmanides, on Gen. xlix. 1, says, 'all our doctors agree that last days mean the times of the Messiah.'" [*Stuart* on Hebrews, Vol. 2, page 44.] p. 13.

It therefore follows that the angel had reference to the people of Daniel, under the *gospel dispensation*, notwithstanding Mr. Colver thinks "Daniel was *imposed upon*."

He says, "It might have been expected by some, that we should have noticed more particularly the opposing views of others to our interpretations. But for several reasons we have not done it. Among them are, *First*, They are so numerous and various, that the task would have been endless. *Second*, Those views are entertained by many whom we love in the Lord; and we desire to shun even the appearance of a personal conflict with them. But, *Third*, our main reason is, that a blow at the root is better than many among the branches. The error which we have been combatting, is a radical one. If we have done anything to correct it, we shall rejoice; and in so far as we may have failed, we have no doubt that the year 1843 will prove effectual in its removal, even should our Lord come before its close. For, come when he may, we have no idea that he will sanction such a rule of interpretation, as that which we have opposed." p. 53.

We would inquire of Mr. Colver if he has any idea that such a rule of interpretation will be sanctioned as he has advocated? And although some may "regard the Bible with increased pleasure," does it follow that he has done anything to prove it an inspired book? We greatly fear that such interpretations will do much to bring discredit upon God's holy word and advance the cause of infidelity.

He says, "Two objections to our interpretation and application of these prophecies are urged, on each of which it may be well, in this place, to offer a few remarks.

"*Obj.* 1. *That the 'throne' and the 'judgment,' seen in the night vision, warrant the conclusion that this vision extends to the end of the world.*" p. 56.

This he gets over by a quibble, and proceeds to the "*Obj.* 2. *A resurrection is mentioned.* (See Dan. xii. 2.) 'And many of them that sleep in the dust,' &c." p. 57.

Here he thinks is "pretty strong evidence that a literal resurrection is not intended;" p. 58; and says, "We fully believe that the language in the text is to be understood as FIGURATIVE." Thus much for "the prophecy of Daniel literally fulfilled: considered in three lectures, by N. Colver."

There is however one other idea which he has advanced, viz., that the *midnight* cry will not be given by *man*, (see p. 60,) but that it will be given by the descending Judge. We would like to enquire, if it was usual for the Bridegroom to give notice of his own approach, and if so, if he would say "go ye out to meet him?"

We will now offer some objections, which are fatal to Mr. Colver's "*literal exposition.*"

I. THE "LITTLE HORN" IN DANIEL VII. 8, CANNOT BE NERO.

1st. The ten horns of the fourth beast denote the ten kingdoms that were to arise out of the Roman empire, the last of which, the Lombards, did not arise till A. D. 483. The little horn was to arise AFTER them, (v. 24;) whereas Nero died in A. D. 68, which was 288 years before Hungary, the first of those horns, arose, A. D. 356.

2. Taking Colver's own ground, that the ten horns were ten *individual* kings, then the little horn must be the ELEVENTH Cæsar. But according to Prof. Stuart, Nero was the SIXTH. ("Hints," p. 121.)

3. Three of the first ten horns were to be plucked up *before* the little horn. The Ostrogoth, the third subverted division of the Roman kingdom, was not conquered by Justinian till A. D. 508, after Nero had been dead 440 years.

4. Upon Colver's own ground, there were no three individual kings plucked up *to make way* for him. He says, "three were plucked up by the roots to make way for Nero to the throne. Tiberius was strangled, Caligula was assassinated, and Claudius, husband to the mother of Nero, Agrippina, was poisoned." p. 42. Those three, however, could not be said to be plucked up by the roots *to make way for* NERO; because Nero was not born till A. D. 37, whereas Tiberius was strangled A. D. 36, one year before Nero was born; and Caligula was assassinated A. D. 40, when Nero was only three years old; so that in those acts no reference whatever could have been had to Nero. If they were to be included because they were assassinated, then it would be necessary to include Julius Cæsar, and which would make FOUR horns plucked up; and Prof. Stuart says, in his Hints, there were "*five fallen;*" (p. 121;) but a variation of two is probably of little consequence with Mr. Colver's "*literal interpretation*," if we may judge from the *exactness* of his "tallies."

5. The little horn was to come up AMONG the ten horns, (v. 8;) showing that the ten horns were to be in existence as horns when it should first arise. But of the twelve Cæsars only one was in existence as a horn or king at the same time; and Nero, instead of reigning *among* them, reigned *alone*.

6. The little horn was to be DIVERSE from the other horns, (v. 24.) But Nero was not diverse from the other Cæsars.

7. "He shall SUBDUE three kings," (v. 24;) but *Nero* did not subdue any of his predecessors, or any king whatever.

8. The little horn was to make "war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." (verses 21, 22.) But Mr. Colver has not attempted to show that Nero reigned till those events. Upon his own hypothesis, Nero must be still alive, and waging war, for the time has not yet come that the saints POSSESS the kingdom.

9. The saints of the Most High were to be given into the hand of the little horn. But there was no power on earth who could give them into Nero's hands; and will he claim that GOD gave his *saints* into *Nero's* hands?

10. "But the judgment shall sit, and they shall take away *his dominion*, to consume and destroy it unto the end." But the dominion of Nero was not taken away before his death.

11. The saints of the Most High were to be given into the hands of the "little horn" "until a time, times, and the dividing of time," or 1260 days; but according to Prof. Stuart, Nero persecuted the Christians from the middle of Nov. A. D. 64, till the 9th of June, A. D. 68, which was 1302 days, or an excess of FORTY-TWO days. Hints, p. 127. Probably, however, Mr. Colver will unite with Prof. Stuart in saying, that, "By this SMALL EXCESS of *only a few days*, no one of course can be *stumbled;* for how is it *reasonable* to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a *statistical exactness* would or *could be aimed at?*" Hints, p. 128.

12. The little horn had "eyes like the eyes of a man, and a mouth speaking great things," (v. 8.) "And he shall speak great words against the Most High." v. 25. Nero was in no respect distinguished for these characteristics above his predecessors; but, on the contrary, while some of them were truly great, he was one of the *lowest* and vilest men that sat upon the throne of the Cæsars, and was only noted for acts of meanness and cruelty.

13. The little horn was to be the last horn of the beast, and was to continue till the death of the beast; and the beast itself could have but

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ELEVEN horns in all. Consequently, if Nero was the little horn, he was the last king of Rome, which could have had but eleven kings, instead of the FORTY-ONE which reigned previous to its division in 364. And when Nero died, Rome must have come to an end with him.

14. The look of the little horn "was more stout than his FELLOWS; consequently, if Nero was the little horn the other horns must have co-existed with him, or they could not have been his fellows.

15. The saints were to "possess the kingdom forever, even forever and ever." Mr. Colver claims it was given to the saints on the death of Nero, A. D. 68, when his persecution ceased. But the next persecution, under Domitian, commenced A. D. 93; so that the saints possessed the kingdom only 25 years, which must therefore be the length of Mr. Colver's "forever, even forever and ever."

The above characteristics, which were to mark the little horn, are none of them found in Nero; and prove conclusively, not only that he is NOT brought to view by this little horn, but that a cause must be desperate, and a man hard pushed indeed, who is obliged to resort to such a "*faux pas*," in support of his "visionary vagary."

II. THE LITTLE HORN OF THE 8TH OF DANIEL, WHICH CAME FROM TOWARDS ONE OF THE FOUR WINDS OF HEAVEN, AND WAXED EXCEEDING GREAT, COULD NOT HAVE BEEN ANTIOCHUS EPIPHANES.

1. The little horn was to come forth out of, or from towards one of the four winds of heaven, (v. 9.) Thus Moses predicted of ROME in Deut. xxviii. 49: "The Lord shall bring a nation against thee from far, from the END *of the earth*," or from one of the four winds of heaven. *Antiochus*, on the contrary, did not come from a distance to Judea; neither did he *come out* of one of the *four horns*, for he did not cease to be a part of Syria, which was one of the four horns.

2. Sir Isaac Newton says that "A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one."

3. Antiochus reigned over one of the four horns. But the little horn was a *fifth*, under its proper kings. This horn was at first a little horn, but it waxed exceeding great toward the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and *tributary* to the Romans; and he did NOT enlarge it.

4. The little horn was to arise in the *latter* time of the kingdom of the four horns. But Antiochus was the *eighth* in the Syrian line of kings, which numbered *twenty-five*, and he therefore could not be in the *latter time* of that kingdom.

5. The little horn was to arise when the transgressors had come to the FULL. But the transgressions of the Jews had not come to the full in the time of Antiochus; nor did it, till they had crucified the "PRINCE *of princes*," 197 years after the death of *Antiochus*.

6. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. xxviii. 49, 50,) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus. On the contrary, Rollin says of him, that "He used frequently to go out of his palace, accompanied only by two or three domestics, and ramble up and down the streets of Antioch. He would spend his time in talking with goldsmiths and engravers, in their shops, and in disputing with them on the most minute particulars relating to the arts they professed, and which he ridiculously boasted he understood as well as they. He would very often stoop so low as to converse with the *dregs* of the populace, and mix indiscriminately with them in the places where they were assembled. On these occasions, he would sit and drink with foreigners of the meanest condition in life. Whenever he heard of any party of pleasure between young people, he used to go (without saying a word to any person) and join in all their wanton fooleries; would carouse and sing with them, without observing the least moderation or decorum. He sometimes would take it into his head to divest himself of his royal habit, and put on a Roman robe; and in that garb would go from street to street, as he had seen the candidates at Rome do at an election for magistrates. He asked the citizens to favor him with their votes, by giving his hand to one and by embracing another; and sometimes would canvass for the office of ædile, and at other times for that of tribune. After having got himself elected, he would call for the curule chair, and seating himself in it, would judge the petty suits relating to contracts of buying or selling, and pronounce sentence with as much seriousness and gravity as if he directed affairs of the utmost importance. We are likewise told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city, throwing away handfuls of money among the populace, and crying "Catch as catch can." At other times, he would leave his palace (dressed in a Roman robe, with a crown of roses on his head) and walk without attendants about the street; on which occasions, if any persons offered to follow him, he used to pelt them with stones, always carrying a great quantity under his robe, for that purpose. He often used to go and bathe himself in the public baths with the common people, where he committed such extravagances as made everybody despise him. After what has been said, (and I omit a great many other particulars,) I submit to the reader's judgment, whether Antiochus did not merit the title of *madman* rather than that of *illustrious*." [Roll. An. His. B. 19. Chap. 2. Sect. 2.]

Thus speaks Rollin of Antiochus Epiphanes, one of Nathaniel Colver's HEROES of Daniel's prophecy.

7. The power of this "HORN" was to be MIGHTY, but not by his own power. This was true of ROME, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint or external aid.

8. It is said of this HORN, "and he shall destroy wonderfully." It is said that Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

9. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

10. This HORN was to DESTROY the mighty and holy people, which Mr. Colver says are the Jews; and yet, according to his own assumption, p. 49, that nation was destroyed by the ROMANS, A.D. 70, after Antiochus had been dead 234 years.

11. This HORN magnified himself even to the PRINCE of the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born; while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

12. This HORN was to cast down the place of the sanctuary, which Antiochus did NOT, as he left it standing. But in Dan. ix. 26, Gabriel informs Daniel that after the seventy weeks the people of the prince that shall come shall destroy the city and the *sanctuary*, and which Mr. Colver, on p. 50, acknowledges was done by the ROMANS.

13. To give both the sanctuary and the host to be trodden under foot, by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. Even Colver's famous tally of 1836 days varies from it 464 days.

14. If the vision was to continue only 2300 natural days, they would have terminated 300 years before the reign of Antiochus commenced; and consequently he could not stand up against the Prince of princes, for to Messiah the prince there was to be but 69 weeks.

15. These days were to extend to the last end of the indignation, and the indignation is not yet at an end.

16. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

17. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called *great*. Grecia, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT—even greater than the preceding powers. The natural gradation would therefore be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ROME.

How absurd and ludicrous would be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ANTIOCHUS.

The above considerations render it morally certain that not *Antiochus*, who was once an hostage in Rome and paid tribute to the Romans all his days; but ROME, that EXACTED tribute of him, is the POWER symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

III. ANTIOCHUS IS NOT THE HERO OF THE 10TH, 11TH AND 12TH CHAPTERS OF DANIEL.

1. Gabriel informed Daniel that he had come to make him understand what should befall his people in the *latter days;* (x. 14;) which the most distinguished commentators admit are the *gospel days*. But Antiochus died 164 years before the gospel days commenced.

2. If the king of the *north*, in xi. 15, is Syria, as all commentators agree, then the one that cometh against him cannot be Antiochus, who was also king of Syria, unless Antiochus could come against himself.

3. The Prince of the covenant was to be broken before him, (xi. 22.) And St. Paul says, Gal. iii. 15, 16: "Brethren, I speak after the manner of men; though it be but a man's cove-

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nant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The Prince of the covenant must therefore be Christ, who was not broken before Antiochus; but was crucified by the Romans during the reign of Tiberius, one of the vilest men that ever lived, and who succeeded Augustus Cæsar, the "raiser of taxes," of whom it is said, Luke ii. 1, "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed."

4. The ships of Chittim were to come against him, v. 30, as they did against Rome; but did not against Antiochus.

5. They were to take away the daily, and place the abomination that maketh desolate. But this had not been done in St. Paul's day, 200 years after Antiochus' death; for he says, 2 Thess. ii. 6—8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

6. They that did understand among the people were to fall by the sword and by flame and by captivity and by spoil many days, v. 33, as they did by Roman fury; but Antiochus persecuted the Jews but about three years.

7. The king was to do according to his will, v. 36. But Antiochus was *subject* to the Romans, and when advancing to Egypt the Roman embassador met him, commanded him to withdraw his troops, drew a circle around him in the sand, and *obliged* him to give an answer before he left that circle. And Antiochus *obeyed*.

8. He was to prosper till the indignation be accomplished. But the indignation is not yet accomplished, and Antiochus has been dead above 2000 years!!

9. At the time of the end, the king of the north was to come against him like a whirlwind. But Antiochus was king of the north, and could not come against himself.

10. He was to have power over all the precious things of Egypt, v. 43; as did NOT Antiochus.

11. When he was to come to his end, Michael was to "stand up, the GREAT PRINCE that standeth for the children of thy people;" and the resurrection of the dead was to take place; but no such events occurred on the death of Antiochus; neither have those events yet occurred.

12. The wise—those who are to shine as the brightness of the firmament—were to understand at the time of the end; but none of the wicked were to understand. And yet nothing transpired on the death of Antiochus but what the wicked also could understand.

13. They that waited and came to the end of the 1335 days were pronounced blessed; but the death of Antiochus was no more of a blessing to the pious than it was to the wicked.

14. Daniel was to stand in his lot at the end of those days. He has not yet stood in his lot; consequently those days are not yet ended.

15. It has never yet been shown that the 1290 and 1335 days have been fulfilled in literal days, in any event. And even Mr. Colver, with all his "LITERAL EXACTNESS," only gets within ONE HUNDRED EIGHTY-FIVE days in the one case, and TWO HUNDRED THIRTY days in the other!!!

IV. THE NINTH CHAPTER OF DANIEL CANNOT BE A SUPPLEMENT TO THE SEVENTH. See p. 10.

1. Daniel does not need a supplement of that chapter, for he says, "one of them that stood by" "told me, and made me know the interpretation of the thing," vii. 16, and Daniel "wrote the dream, and told the sum of the matters," v. 1.

2. Daniel did need a further explanation of the time in the 8th chapter, and that was the only unexplained portion of the vision, for he says he "was astonished at the vision, but none understood it," viii. 27.

3. Daniel says, in the 9th chapter, that the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said that he had *now* come forth to give him skill and understanding. But the only previous vision in which Daniel mentions the name of Gabriel, is in the 8th chapter.

4. When Gabriel thus came to Daniel, that prophet was praying for the cleansing of the sanctuary, which in the 8th chapter was promised to be done at the end of 2300 days, and to which no allusion is made in the seventh. Daniel prayed, ix. 17, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."

5. The angel had finished the explanation of the 7th chapter, and here he commences precisely where he closed the explanation of the 8th chapter, and explains what was then left unexplained.

6. He informs Daniel that "seventy sevens are determined" (cut off) to the anointing of the Most Holy. This period could not be "*cut off*" from the three and a half times in the seventh chapter; for none claim the 1260 days to have commenced before the end of the 70 weeks. But the Medo-Persian empire was in just the condition as symbolized by the horns being high and the ram pushing at the commencement of the vision of the 2300 days.

7. The angel also informed Daniel that the sanctuary could not then be cleansed, as Daniel prayed, because, after the 70 weeks were ended, the people of the prince that should come would destroy the city and the *sanctuary*, and for the overspreading of abominations it was to be desolated till the consummation, and that determined shall be poured upon the desolate. It therefore cannot be *cleansed* till that event.

8. There is no information given in this interview of the angel on any subject that is alluded to in the vision of the 7th chapter. But allusion is made to the "Prince," and the sanctuary, both of which are mentioned in the 8th.

The above considerations show that if the 9th chapter is an explanation of any previous vision, it must be the one in the 8th chapter.

V. THE VISION OF THE 2300 DAYS EXTENDS TO THE END OF THE WORLD. This will be seen by an attentive examination of the vision and explanation.

DANIEL'S VISION OF THE 8TH CHAPTER.	THE ANGEL'S EXPLANATION, IN THE 8TH AND 9TH CHAPTERS, OF DANIEL'S VISION OF THE 8TH.
Verses 3, 4. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the highest came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became *great*.	Verse 20. The ram which thou sawest having two horns, are the kings of Media and Persia.
	NOTE. The Medo-Persian kingdom reached its greatest glory—as symbolized by the two horns being *high*, and the ram *pushing in every direction*—in the reign of Artaxerxes Longimanus.
Verse 5. And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground.	Verse 21. And the rough goat is the king of Grecia.
	NOTE. The he-goat is literally *a kid of the goats*—not of full strength when he first appeared, as was the ram.
Verses 5—8. And the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed VERY GREAT.	Verse 21. And the great horn that is between his eyes is the first king.
Verse 8. And when he was strong, the great horn was broken, and for it came up four notable ones, towards the FOUR WINDS OF HEAVEN.	NOTE. After the death of Alexander the Great, his kingdom was divided among his four generals, towards the four winds of heaven; viz., Egypt, Syria, Thrace and Macedonia.
Verses 9—12. And out of one of them came forth a little horn, which WAXED EXCEEDING GREAT, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the PRINCE *of the host*, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.	Verse 22. Now that being broken, whereas four stood for it, four kingdoms shall stand up out of his nation, but not in his power.
	Verses 23—26. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.
Verses 13, 14. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision—the daily and the transgression of desolation—to give both the sanctuary and the host to be trodden under foot? And he said unto me, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."	Dan. ix. 24—27. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, (or, more literally, *Holiest of Holies.*) Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.
NOTE. The word consummation is from the Hebrew word kalah, and signifies *completion, consumption, destruction.* It also comes from a root which signifies *to finish, to complete, to waste, to destroy*; and when employed with the Hebrew *veneheratash*, as is the case in nearly all of the above texts, they together denote *destruction* and *decree*, or *destruction decreed.* [See Gesenius' Hebrew and English Lexicon.]	

The connection between the 8th and 9th chapters is rendered more evident when taken in connection with the 25th chapter of Jeremiah.

The vision of the 8th chapter was seen in the third year of the reign of the king Belshazzar. And when it was all explained but the *time*, Daniel fainted and was sick certain days, and was astonished at the vision, but *none understood it*. The want of an explanation of the time, could be the only reason why it was not understood.

Fifteen years after this, in the last year of Belshazzar, that king made a great feast to a thousand of his lords, and drank wine before the thousand out of the golden vessels that were taken out of the temple of the house of God in Jerusalem—the king and his princes, his wives and his concubines, drank in them. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and

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his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." "Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." "In that night was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom."

Thus was fulfilled the prophecy in Jer. xxv. 11, 12. "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This prophecy Daniel had been considering, and saw that the 70 years terminated that night in which the king of Babylon was slain; for he says, (ix. 1—3,) "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackloth, and ashes." He then prayed for the cleansing of the sanctuary —the very thing that was predicted should be accomplished at the end of the 2300 days,—showing that Daniel expected that those days were literal days, and that they terminated with the 70 years; and that the sanctuary would *then be cleansed.* He prayed, "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. ix. 16—19.

While Daniel was thus praying, the angel Gabriel, that had explained all of the vision in the previous chapter, but the *time*, came to him, and corrected his error with regard to the cleansing of the sanctuary, and length of the 2300 days, which were to extend to that cleansing. Daniel says, (ix. 20—23,) "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."

What vision was he to understand? Daniel says he made him know the interpretation of the 7th, and there is no vision in the 9th; it must therefore be the vision in the 8th chapter. That vision Gabriel was commanded to make Daniel understand; and he told Daniel he would make him know what should be in the last end of the indignation; but Daniel says, after he fainted, that none understood it. The angel therefore must fulfil his promise and the command at some future time; and he says he is *now* come to make him understand the vision. He must therefore give the information on those points, at *this time*, which would remove the obscurity from Daniel's mind, and fulfil the angel's commission; and the *time* being the *only* unexplained point, the information must respect the commencement and duration of the 2300 days, and the time of the cleansing of the sanctuary, respecting which Daniel prayed.

The angel then informs him that "seventy sevens are cut off," &c., "to the anointing of the Most Holy; that those seventy sevens commence with the command to restore and build Jerusalem, which, according to the chronology in the margin of the 7th of Ezra, was B. C. 457; that after the seventy sevens the people of the prince that should come should destroy the city and the sanctuary, instead of its being then or previously cleansed,—and that it should not be cleansed till the consummation; for till then the overspreading of abominations should make it desolate, and that that was determined should be poured upon the desolate.

Until what consummation? and what was determined that should be poured upon the desolate? Daniel says, before he prayed, he "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." That prediction is found in the 25th of Jeremiah; and in the same chapter that Daniel says he was considering, it is also predicted that a desolation should go forth upon *all nations*, beginning with *Jerusalem*, and ending upon *all the nations of the world.*

Jeremiah says, (xxv. 15—37,) "For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord."

As this was what Daniel was considering, he would understand by "the consummation, and that determined shall be poured upon the desolate," as having reference to the predictions in this chapter. The "consummation," therefore, must be the end of the world, when the slain of the Lord will be from one end of the earth even to the other; and that which is "determined to be poured upon the desolate," must be the "wine-cup of God's fury," which is to be poured upon "all the kingdoms of the world which are upon the face of the earth," and they shall "fall to rise no more." As the sanctuary is to be desolated by the overspreading of abominations till that time, it cannot be previously cleansed, and the 2300 days must then terminate. And as the "seventy sevens" which were cut off to the Messiah, were fulfilled in so many years, and are admitted to be years, therefore, the 2300 days from which they were cut off, must also be years, and must commence at the same time when the decree went forth, B. C. 457, which leave A. D. 1843 years.

It is farther shown that the 2300 days commence at that time; for the vision commenced with the ram; and when the ram was first seen, its horns were both high, and it was pushing in every direction; so that the vision must have commenced with the meridian glory of the Medo-Persian kingdom, which was at the very time the decree was given by Artaxerxes Longimanus, and it began to decline in the reign of that monarch.

These days are also proved to be years, from the fact that all the events predicted in them, could not be fulfilled in literal days.

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The above considerations seem to demonstrate that the 2300 days are symbols of years, begin B. C. 457, and extend to A. D. 1843, when the sanctuary will be cleansed, and this world be consummated.

VI. THE 1260 DAYS OF DAN. VII. 25, THAT THE SAINTS WERE TO BE GIVEN INTO THE HANDS OF THE LITTLE HORN, ARE ALSO PROVED TO BE YEARS; for the little horn was to continue till the final judgment, and it has been repeatedly shown, that from A. D. 538, when the Pope first had dominion over the lives of others, to the time when that dominion was taken away, A. D. 1798, was just as many years as the predicted *days*. The Pope is also still making war with the saints, and prevailing against them, as it was predicted he should till the Ancient of Days came.

VII. THE 1290 AND 1335 DAYS IN DAN. 12TH, ARE ALSO PROVED TO BE YEARS: for the 1290 days were to reach to the time of the end, and in A. D. 1798, just 1290 years from the taking away of the daily, A. D. 508, were fulfilled the very events that were predicted in Dan. xi. 40—45, to occur at the time of the end. The 1335 days would therefore extend 45 years beyond, and terminate in 1843; and that they reach to the end of the world is evident, from the fact, that Daniel will then stand in his lot. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

VIII. THE PERIOD HAS NOW ARRIVED WHEN THESE PREDICTIONS CAN BE UNDERSTOOD.

Till the time of the end they were to be *closed up* and *sealed*. Daniel asked, "O my Lord, what shall be the end of these things?" But he is told, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The words that were closed up and sealed, were the end of these things, and which reached to the resurrection of the dead; and although they that are to shine as the brightness of the firmament "shall understand," yet "the wicked will do wickedly, and none of the wicked shall understand."

As Mr. Colver has made an utter failure of showing a single point of resemblance between his literal exposition and Daniel's prophecy, and as there is a direct disagreement between the two, in FIFTY-FOUR particulars, in each of which they should correspond, to say nothing of the variation of the ONE THOUSAND AND SIXTY-TWO days in his four prophetic periods, all candid enquirers after truth—whatever they may think of the theory which he indirectly attempts to overthrow,—will never be satisfied with his "PROPHECY OF DANIEL LITERALLY FULFILLED."

Geological Deductions.

The lecture of Mr. A. GRAY, at the Marlboro chapel, on Tuesday evening, the 31st ult., according to public notice, was to show the "Duration and Destruction of the world, as *inferred* from the records of Geology." He commenced by stating that God had given us two revelations,—one in his works, the other in his word,—that these revelations were both true, and in harmony with each other, and one ought to be believed as readily as the other. He then passed over the common ground taken by Geologists, respecting the bearing away of mineral matter by rivers, and depositing the same upon the floor of the ocean, by which the latter is being filled up at the rate of one foot in a thousand years, and thus a gradual, though certain *leveling* process is going forward upon the earth's surface; and hence, after an indefinite number of thousands of years, the bed of the ocean will become so far filled up by these deposites from the continents, that it will lose that *elastic* power which it now has, and thus being no longer able to *bend*, the crust of the earth will *break* before the pressure of the central fires emboweled within, and letting them out, deluge its surface, and sweep all vegetable and animal matter upon it from existence.

He then proceeded to show the gradual manner in which the various groups of rock were formed, which constitute the present crust of the earth. He attempted to prove that many hundreds of thousands of years must have been occupied in the formation of each of these groups. The time occupied in the formation of each group he said, was called a geological period; and that, at the expiration of each of these periods, the earth had been destroyed, with all the race of animals and plants upon it, a new period commenced, and new races created.

The present geological period—in which we find a race of beings totally different from any that have existed in former periods—created, according to the written revelation, in the image of God—this period, said the lecturer, is just in its infancy, only about 6000 years having elapsed since man was first placed upon the earth. He now came to the point where *inferences* and *assumptions* must be called to his aid. He *inferred* that as a very long time had been occupied in completing each of the previous periods, therefore, a very long time would be employed in filling up the period upon which we have just entered. Can it be possible, he inquired, that the Creator will so soon bring this period to a close, which seems to be destined for higher and nobler purposes than any that have preceded it? The period in which man has been created, in which a Saviour has died, &c. Will he so soon wind up the career of this period, when he has allowed even frogs and reptiles to live upon the shores of the primeval seas for hundreds of thousands of years? Will he now, after just getting the earth fit for the abode of a being created in his own image, like an angry child dash it to pieces? Would a man dig out his eyes to be mesmerised into clairvoyance? Would he cut off his legs because he could go faster in a balloon? If he would, God is not like him. He looks not upon things as man does. The earth will not be destroyed this year. It is physically impossible. That event must be brought about by natural causes. Those causes are now in operation, but cannot be consummated in less than 20,000 years, and I believe not in twenty times that number. Poor deluded souls there are, who see in a hazy atmosphere, the darkening of the sun; a reddish hue of the moon, answers for its being turned into blood; and a shower of harmless meteors, passes for the falling stars of the Apocalypse! They even see in a burning building, a sign of the general conflagration, and in a bonfire kindled by children, for an evening's amusement, a sure token that the world will be burnt up in 1843!

Surely, comment is unnecessary to show the absurdity of such a reasoner. He also said that before the end should come, there would be such signs as none could mistake. He however forgot that Peter has assured us that men will mistake, and reason in the manner that he does, with their oppositions of science *falsely* so called, so that they would contend that all things continue as they were, because they are willingly ignorant.

His strong points were, 1. That former geological periods had been of long duration, hence this must 2 That natural causes are in progress by which the earth must, at some day, be destroyed, and therefore, He that created it, cannot, or will not, destroy it, *at the time appointed*. He said God had the *fire* in *reserve*, by which the earth would ultimately be consumed. But in this he also contradicts Peter, who says it is the *earth* which is in *reserve* for the fire, and not the fire for the earth. 2 Pet. iii. 7.

There is one agent in operation now, that will hasten the end of the present geological period faster than anything else, which Mr. Gray entirely overlooked; and that is *Sin*. It is because sin abounds, that God will not suffer this period to run parallel with the others. Possibly, had man remained in a state of innocency, as God created him, this might have been the longest period of all, and if ever a change took place, man would have been preserved while it was being effected, as all the righteous expect to be now. But man has corrupted the earth by sin, which God abhors, and therefore he has determined to destroy the wicked, purify the earth by fire, and commence an IMMORTAL PERIOD! Geologists, get ready for it. O. S.

NEW WORKS.

"THE PROPHECY OF DANIEL LITTERALLY FULFILLED," by Rev. N. Colver, demonstrated to be *no fullfilment at all;* but shown, by history and the word of God, to be an *utter failure*, by S. Bliss.

☞The above Review is contained in this day's paper, and, according to a former notice, it can be had at this office, by all who will call and get it, *without money, and without price.*

We have struck off 5000 copies. Friends who wish quantities for distribution in the city or country, can have them at $2 50 per hundred. Let them be scattered far and wide. J. V. HIMES.

Boston, Jan. 29, 1843.

ISRAEL AND THE HOLY LAND: THE PROMISED LAND, in which an attempt is made to show that the Old and New Testaments accord in their testimony to Christ and his Celestial Kingdom, and in their testimony to his People, Israel, and also to the Promised Land. By Henry Dana Ward.

Boston: published by Joshua V. Himes, No. 14 Devonshire street: 1843.

The above work is now in press, and will be out in a few days. It is ably written, and presents the question in a plain and comprehensive manner, and will be found highly interesting to those who are looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ. Price 10 cts.

REVIEW of "*Time of the End uncertain*," a Sermon by Rev. O. E. Daggett, in the National Preacher, of Dec. 1842. By S. Bliss. 10 cts.

EXPOSITION of Zechariah xiv. By S. Bliss. 4 cts

☞Many important articles are omitted this week to make room for the Review of Mr. Colver, but will appear next week. Also our usual list of letters is omitted for the same reason.

NOTICE TO AGENTS.

Notice is hereby given that WM. H. PEYTON is no longer an Agent of mine, and no money will be paid to him on my account for Second Advent Publications, or the Signs of the Times, after this date, & all commission given him to collect is hereby revoked

J. V. HIMES.

Boston, Jan. 27th, 1843.

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THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

TERMS.—$1,00 PER VOL. (24 NOS.) IN ADVANCE — OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. IV.---No. 22. Boston, Wednesday, February 15, 1843. Whole No. 94.

Public Morals.

Are we in the dawn of the Millennium or in the state of morals predicted as marking the "last days ?" Let us open a few of the daily papers, those "maps of busy life," and read their testimony. Compare it with 2 Tim 3 : 1—5.

Opening the Herald of Jan. 7. we read :

PUBLIC MORALS.—While the Navy Yard and naval circles are excited with the awful tragedy on board the Somers—while Wall street and the financial classes are up to their eyes with defalcations and robberies—the Court of Sessions has been the scene of a more general excitement for some days, created by the trial of several persons for a most atrocious and diabolical outrage committed on a young woman at the Broadway Cottage, a most disreputable groggery in Broadway, nearly opposite the hospital.

For several years past, the public manners and morals as exhibited in our public streets, and particularly in Broadway, have been a disgrace to the age and a shame to New York. It has been of late almost impossible for a respectable female to walk in any public street, in open day, without being insulted by some of those atrocious scoundrels, blacklegs, or rowdies, who prowl about, many of them in mustachios and in the dress of gentlemen."

The Sun of Jan. 10, has a list of defalcations and embezzlements for 1842, from which it appears that *seven* persons in high stations have robbed the public of $670,000, in this city in a single year.

The same paper states from official documents, that there have been **19,317** petitioners for the benefit of the bankrupt act, in 15 states, or districts.

The Morning Chronicle of Dec. 10, says :

"At present it is evident that neither truth nor justice reigns on earth. A new body and a new spirit must be born into society before the world can be regenerated."

The contents of our daily papers may be judged from the headings of the articles : Old Thieves. Attempt at Rape, A Thieving Visitor, Horse-stealing, Passing Spurious Money, The Obscene Print Venders, Perjured Witnesses. These are from one page of one small paper.

On the subject of the recent frauds in New York, the papers make the following remarks :—

"IS THERE NO FAITH ?—The shock which such repeated acts of dishonesty in the management of money concerns must give to our social and national character, can hardly be measured."—*N. Y. American.*

"Such examples of wholesale robbery, by men in whom the highest confidence has been placed, are of most pernicious tendency, aside from the damage they occasion to the interest of their employers. The number of such examples shows that the disease is *epidemic*, if not contagious. And when such men fall as were some of these, who can be trusted ?"—*Jour. Com.*

"DEFALCATIONS.—The recent defalcation of Mr. Nicoll [of $ 250,000] has excited much feeling in this community, and every one asks, where will all this end ? Who is to be trusted ? We have fallen upon evil times, and men are growing worse and worse every day."—*Union.*

"Mr. Nicholl has enjoyed, for many years, four thousand dollars salary, and a much larger sum from trust estates, making his income not much, if any, short of ten thousand dollars a year; a sum that ought to satisfy any ordinary mind, particularly in these hard times."—*Express.*

He was in the habit of stealing hundreds of dollars from the large sums placed in his hands, and making false entries to balance the books of the Company.

"FRAUDS IN THE CITY DURING THE PAST YEAR.—The disclosures of frauds during the past year have been most astounding.

If frauds of the above magnitude can be perpetrated in our very best and highest institutions—if the funds of the widow and the fatherless are not secure in our best banks and trust companies—who can, or will put confidence in them ?

Such an exhibition of the extensive frauds during the past year, together with those that might be added up for the few years past, is calculated to make a deep impression upon the public mind. It is at least a strong manifestation that there has been no improvement in public morals."—*Express*

The editor proceeds to contrast the *present* management of public funds with the past, and says :—"We are struck with astonishment at the different state of things that now exists," which he calls 'this fall in the public morals," and adds, "Thirty years ago, a clerk or an officer who defrauded the public or a bank of even a hundred dollars, was a ruined man. He would not dare to show his face in the public streets, or if he did, he would be frowned down by an insulted community. Then the standard of morals was so high, that but few had the courage to face the rebuke of an outraged and indignant community."

"Such" says the Herald, "is a picture of the morals of the monied institutions in Wall street, drawn by their own organs and editors. Is it not enough to sink the whole community as deep in a gulf of fire and brimstone as ever Sodom and Gomorrah were ? Yet the disease is only beginning. With such developments as we have seen since 1837, what can we expect to see in the next five years ? If such negligence in managers—such dishonesty in agents—such demoralization all over, prevail longer, will it not ingulf every corporate institution in Wall street ? What confidence can exist in the future ?

"In the celebrated years of 1825-6 and 7, we all remember the excitement created by the explosion of the Life and Fire Company of that day, including a few other baseless concerns—not equal to half a million in all. We remember the cry for justice—the movements of the grand juries—the uproar in Wall street. Yet in the year 1842, we see before us the ruins of half a dozen institutions, and the wreck of nearly *fifteen millions* of property belonging to the widows, orphans, and retired citizens, annihilated as completely as if it had been burned up in the great fire of December, 1835. The financiers seem to make as much havoc with the property of the trades-people that may be entrusted to them, as the bankrupts now taking the benefit of the act. They eat, drink, and spend it in all manner af extravagance, leaving a mere shell for the owners, and then repudiate and run away, or take the benefit of the act.

"Will the honest, industrious, producing classes of the people, unite and try to stem the torrent of rascality that overwhelms this devoted city ?"

The New York morning Chronicle publishes an article two successive days, (Jan 6 and 7,) headed, "What are the clergy doing in the service of God and the human race ?" It says ; "The social world is left to drag on in *corruption* and *iniquity*, without any attempt on their part to purify the HIDEOUS MASS of discord and misery which defaces it." "Where do we hear of the clergy animated by a sincere sympathy for the sufferings of a DEGRADED RACE ! No where."

"Only yesterday we observed an announcement of a lecture by a distinguished and talented *divine*, and what was the subject ? Why, 'English Poetry with illustrations and comments.' Enlightening the world upon the beauties of English Poetry ! Is this *divine* work, when COUNTLESS MILLIONS of wretched beings are crying out for deliverance from spiritual and temporal destitution."

"But the distinguished divine we spoke of, is not alone in this literary desecration of pastoral robes ; another distinguished clergyman, a short time since, illustrated the glorious life and war-like achievements of the renowned Captain John Smith !

Are the clergy serving God and the Human Race, or themselves ? Whom do they glorify ?"

In the same Chronicle from which we cut the above, we find the following illustrations of the state of morals :

"THIEVES did a pretty-considerable-stirring business at the Assembly Chamber in Albany, on Monday evening last, more power to their fingers ! Many people lost their coats, hats, &c., which we hope will be a sufficient caution to them to keep away from such places another time, or at least, to transact their business and come away as soon as possible. We don't object to pocket picking at political meetings. It is a pity the practise cannot be introduced into Congress itself."

"We learn by the Grand River Inquirer, that a murder has been committed by two men named Miller and Hovy, on the person of an Indian squaw in Kent county.—It appears after gloating their passions on her they left her a corps in the woods where they had camped for the night. They are both in jail.

The police report and various other items are too disgusting to be repeated, but we subjoin the following shocking illustration of immorality and scoffing.

"MILLERISM.—A number of persons in the Northern Liberties, Philadelphia, have lately become greatly alarmed in consequence of their belief in the truth of the doctrines of

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Miller. They are holding lectures every night. —*Exchange Paper.*

"No wonder the worthy people of Philadelphia have an abhorrence of the day of reckoning, for if it be sinning to shave half the world with bank rags—to tread the poor in the dust, and regard poverty as a crime and a degradation, and to sympathise with wealthy murderers, and save them from the gallows, they are sure to catch it.—We opine that when the great day comes, the Philadelphians, in the fulfilment of a prophecy in the Revelations, will be no ways slow in calling upon the hills and mountains to fall down and cover them."

"*As it was in Sodom.*"

"Brutality, it seems, is actively on the increase in this city."—*Herald, Jan.* 16.

Progress of Licentiousness.—The perpetrator of an abominable outrage on a modest and virtuous young woman of this City was brought up in the Circuit Court on Saturday, (having evaded a criminal trial by forfeiture,) and will probably to day have meted to him some small portion of his deserts. It cannot be denied that outrages by violence and diabolical stratagem upon the honor and peace of those whose innocence and weakness should be their protection from all but the plotting villany of a fiend or the blind fury of a brute, are on the increase in our City. The very night that Dingler was convicted, a young girl, who was going home through the Bowery, unattended, from the bedside of a sick friend, was caught up and thrown into a cab by two monsters in human shape, who there held her and stifled her cries until they had effected her ruin. No trace of them or the driver of the cab has yet been obtained. Every day many young girls —generally poor and friendless, often orphans —are lured by hags, whose trade is the murder of virtue, into their dens, and there subjected to flattery, fraud, drugging and violence until their ruin is accomplished. All this goes on with the ribald and infidel press, owned and conducted by notorious libertines, ridiculing those who appeal to the Legislature for laws against this flood-tide of licentiousness, and foully libeling all who interpose to defend them; and on the other hand, a large portion of the virtuous, confounding ingorance with innocence, and crying out against any exposure of these horrible doings and their abettors in reputable journals, *lest the young be contaminated!* —*Tribunal of Monday, Jan.* 16.

Fearful Sights, Great Signs, &c.

Mr. Editor,—In this article I am to give some instances or remarkable specimens of the Aurora Borealis, or Northern Lights; as they have recently appeared on various occasions, apparently fulfilling the foretold "*Wonders*" and "*Signs,*" (*in* "*the last days*") *of Christ's* "*coming*" *and* "*kingdom at hand.*"

The following account is copied from the New York Commercial Advertiser of Oct. 22, 1839, showing a wonderful exhibition of these phenomena in London a few weeks before that date. These were also seen in this country on the same night, but far less remarkable:

From late London Papers.

"London Sept. 5, [1839].—Between the hours of 10 on Thursday night and 3 yesterday morning, in the heavens, was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and Northern Lights witnessed for many years past. The first indication of this singular phenomenon was ten minutes before 10, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by 10 o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness.—There were to be seen mingled with it volumes of smoke, which rolled over and over, and every beholder seemed convinced that it was a 'tremendous conflagration.' The consternation was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire-brigade stations in Baker-st., Farringdon-st., Watling-st., Waterloo Road, and likewise those belonging to the west of England stations—in fact, every fire-engine in London, was horsed, and gallopped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Halloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomena presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, though unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor—they appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth, that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it—they increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was deyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away."

The writer of the above account, it will be seen, makes no allusion to the fact, that such "alarming" appearances are foretold in prophecy as "*great signs*" of the Second Advent at hand. And though it may be that he knew, or thought of no such thing while writing, he has described the phenomena as being an exact fulfilment of the many prophecies of these very things. He speaks of them as something "wonderful"—"singular"—"extraordinary" —"a vast sheet of light"—"most magnificent" —"alarming"—"a terrific fire"—"awful" —"a tremendous conflagration"—"volumes of smoke"—"columns of silvery light"—"intense brightness"—"producing very great consternation," &c., which the Almighty has previously foretold and described them as "*wonders in the heavens*"—"*blood and fire, and pillars of smoke*"—"*fearful sights and great signs from heaven,*" "*before that great and terrible day of the Lord come.*" Just so sure then as the Lord cannot lie, and would have us, as little children, to understand him to mean as he says, these now fulfilled wonders and signs admonish us, together with many other signs fulfilled, that Christ's coming is verily "*near, and even at the doors.*"

Again, on the evening of January 25, 1837, there was a remarkable exhibition of this same phenomenon in the various parts of our country, as our readers will doubtless recollect. Where the ground was then covered with snow, the sight was grand and "fearful" in a most unprecedented manner.—In one place, situated near a mountain, the people who witnessed the scene, informed us that it resembled "waves of fire rolling down the mountain." And generally, so far as learnt, the snow covering the ground appeared like fire mingled with blood, while above, (as the apostle says,) "*the heavens being on fire,*" resembled so much prophetic description of the last day, that many were amazed, the children beholding it were affrighted, and inquired if it were the coming of the judgment, and even the animals trembled with much manifest alarm.

Henry Jones.

New York, December 10, 1842.

The Cry in Illinois.

It will be seen by the following extract from a letter, that "the midnight cry" is being sounded through those western wilds, and the people are beginning to wake up on the subject of the speedy coming of the Lord. May the alarm go forth, and the slumbering virgins be aroused, before the Master shall have shut the door; and may the blessing of God attend the efforts of those dear brothren, who, alone, as it were, are lifting up their voices to give the people the word of warning:

Dear Brother Fleming,—There is a great interest awakened upon the subject of the second coming of our Savior, even in this western country, although there are not wanting those who are saying, "Where is the promise of his coming?" I am trying, in my way, to declare that the kingdoms of this world are about to become the kingdom of our Lord and his Christ, and to be given to the people of the saints of the Most High.

Please send such publications as you may think best to aid a young preacher to proclaim that the coming of Christ is at hand.

Brother Simon Fitch, and myself, are the only ones I know of in this part of the state, who believe, or at least dare to preach the coming of Christ as soon as 1843. Yet there are a great many of the people who believe.

Yours &c. J. L. Burnham.

We hope, as the time is short, that our brethren in the far west will cry aloud and spare not. Let the alarm go out. Wake up the virgins—startle the sleeping watchmen—alarm the guilty sinner, and let them know that what they do, they must do quickly.

"Come over and help us."

Rev. J. V. Himes—Dear Sir—The Baptist church and congregation in this place, unitedly arose last Sabbath, and manifested their desire that I should write to you and request you to insert in the Signs of the Times that we want-

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ed a lecturer to come and visit us, and proclaim the doctrine of the glorious appearing and advent of the blessed Savior near at hand. There has never been any one in this and the adjoining counties lecturing on this subject, with the exception of Wm. Miller, who some six or seven years ago was in this and other towns in this county, and sowed some seed that has sprung up and brought forth fruit. If you should see fit to publish this, and it should meet the eye of some one who can come and lecture here, he will find the pastor and people of this church ready to heartily co-operate with him in this glorious cause. May the Lord incline the heart of some one to visit us and sound the midnight cry to this dying people.

Yours, in love and kindness. Done by order and in behalf of the church.

ROYAL POLLEY, Ch. Clerk.

Massena, St. Law. Co., N. Y., Jan. 18th, 1843.

Letter from Bro. L. Lovewell.

DEAR BRO. HIMES—You will excuse a few words from me, concerning the great subject in which we and many others are engaged. I am almost bewildered in view of the management of the ministry, and some of the churches in this vicinity. Our ministers will take the text "no man can do a miracle in my name and lightly speak evil of me," and while they admit the Lord has revived his work at Vergennes, through the labors of Bro. Miller, and in many towns in Washington Co., by Brn. Green, Shipman, &c., and that "there are many real conversions," still they seem to contend "that the devil has cast out devils," and they can do God great service "by forbidding them."

The spirit of opposition works most strangely, and while they express fears for infidelity, it appears to me that they are doing all they can to make infidels. Some of our most "Orthodox" clergy in this vicinity, are contending that the "Judgment and Resurrection are not even referred to in the book of Daniel." Others are denying that from the decree of Artaxerxes to the crucifixion of Christ, we have any evidence that 490 years were accomplished, while another class of my own brethren in the ministry, have revived the old story once used about Bro. Miller; then, giving it to Bro. Fitch, Litch, yourself, &c., and now applying it to me, that, "If Christ does not come this year, God has uttered the greatest possible falsehoods, &c.," while the fact is, no believer in the Advent near, or the Judgment, ever has, or will use such blasphemy. Now, Bro. H., what can be the object of such false, and miserable stories? How can Christ's ministers join in their circulation?

I would say that I fully believe the county of Chittendon needs some lecturer more than any other part of the country, and if you can send some powerful man here, I will co-operate with him all I can. Brn. Green and Shipman appear to be engaged in other sections. I feel great heaviness of heart for my brethren in the ministry, for God is reviving his work in many places in Vermont, and in all, so far as I can ascertain, through the sound of the midnight cry; and how can the ministry join with the infidel, the drunkard, and scoffer, in circulating falsehoods, in low jests, and futile attempts at wit, to turn away the faith of perishing souls!! O, my God, have mercy upon the professed servants, and while they pray, "revive thy work, and send by whom thou wilt," let them see the awful inconsistency of taking the old rusty weapons of the Pharisees to oppose the answer of prayer, and fight against the Hope of Israel.

Yours, in the blessed hope of the speedy coming of our Lord Jesus Christ.

LYMAN LOVEWELL.

Richmond, Vt., Jan. 26, 1843.

Extract from Letter of Bro. Geo. Atkinson.

DEAR BRO. BLISS—The preachers here have more zeal for putting down Millerism than for saving souls. One comes to me with much sagacity to get me to labor with him, but "don't say anything about the *time*." Another tries to put it down by reading long enough to weary the people, and then tell them time is too short. A third says, "he knows it will not come," &c. &c. Since coming here I have labored much; lectured, exhorted, and prayed, with the people, and best of all, not in vain. But amidst all this, I am perfectly astounded at the would-be-called lovers of Jesus. They don't like to hear so much about it. One good deacon runs out of meeting, another denies its being a proper subject to be mentioned. Christians are quite astounded at the spread of the Spirit of God in this region. The vilest men have been converted. One man gets up and tells us that he has been nothing but a "roaring lion." Suffice it to say that the power cuts down all, both great and small. It is not confined to this place, but it extends for miles around. I commence a course of lectures west of this place the coming week. The Book of Books that has so long been left to molder and rust, begins to brighten by use. Yesterday I stepped into a house six miles from this, containing four persons, and found them all engaged in studying the 1290 and 1335 days. I made known my object, and an explanation was requested on the above texts.

Yours, in the faith of 1843,

GEORGE ATKINSON.

Cleaveland, Oswego Co., N. Y., January 13, 1843.

"If I am only ready, that's enough."

This remark is very common. But is it a proper one? Is it enough for the professor of religion to simply aim at being ready himself, without any reference to the souls of others? Christians "are the salt of the earth," and "the light of the world." It is their duty to lead "others to glorify their Father which is in heaven." And very soon the Lord will reckon with them. Each must "give account of his stewardship." It will no doubt be seen, in the reckoning time, just how many souls each might have been the means of saving, and just how many he actually has been the means of saving. Now, granting, dear reader, (as you must, if you examine the evidence,) that Christ will come again in 1843, it will most certainly make some difference whether you believe it or do not believe it. Whether you acknowledge it or not, your conscience and common sense tell you that if you really believed the end of all things so near, you would be far more resolute in expending time, pains, and money, in using means to alarm the ungodly, and backsliders, or cold professors. You know you would do very much more, and therefore be the means of saving very many more souls in the belief of this truth, than if you disbelieved it. Will you then allow yourself to conclude that, whether the end comes in 1843 or not, it makes no difference whether you believe it or disbelieve it, if you only aim at having your own soul ready? May not the blood of those souls that you would otherwise be the means of saving, be upon you in the day of the Lord, if you adhere to such a sentiment?

YOUR FRIEND.

"Tell the people they must die, that's enough."

This is often said by those dear brethren who oppose the doctrine of the Second Advent near. Now let it be borne in mind, that preaching *death* has a very limited effect to what preaching Christ's Second Coming has. For instance, tell a Universalist he must die; he replies, "I know it, and expect to go to heaven." Tell a Deist he must die, "True," he answers, "but I fear no Bible hell." Tell an Atheist he must die, and he rejoins, "I know it, but death is an eternal sleep." But tell the Universalist he must see Christ coming, not to destroy Jerusalem, but the earth, not to punish the wicked Jews only, but all "who obey not the gospel," and he will tremble. This truth can reach a Felix. Tell the Deist of the Second Coming. Press the doctrine upon the Atheist, and see if God does not accompany it by his Spirit, and more effect be produced than if death was only preached. The fact is, the doctrine of Christ's Second Coming necessarily involves the idea of a fearful doom for the wicked, beyond the limits of this life. But the doctrine of death does not to the sceptic, the Universalist, Deist, or Atheist, involve any such thing. Is it then surprising that the Spirit of God dictated the apostles to allude to Christ's Second Coming as a motive to a holy life, in a dozen instances where death is referred to once?

SUGGESTER.

How to be ready for Christ's Second Coming—Addressed to believers in the Second Advent near.

BELOVED BRETHREN AND SISTERS—Please allow your close and prayerful attention to be called to a consideration of most vital consequence; and do bear with a weak fellow mortal if he presses it upon you. The Holy Ghost by the apostle Paul in 1 Cor. xiii. 2, teaches us that "*though we have all* KNOWLEDGE *and have not* CHARITY *we are noth ng*" Now although in God's gracious providence you may have been called to learn and even teach the truth of the Second Advent near, yet as sure as God's word cannot fail, unless you secure and cultivate the living Spirit of Christ in your *heart*, unless you have *char ty*, you will lose your soul; after all your warning of others, yourself become a castaway in the day of the Lord. My heart has bled as it were, under the bitter fear that many dear Second Advent brethren and sisters may be shut out with the foolish virgins, for the want of loving those well meaning brethren who have not yet come to the truth—for drawing uncharitable conclusions about those who do not come speedily to the light—for indulging hard feelings of the fallen heart towards those who oppose the truth. If we really knew that their opposition arose from willfullness or wickedness of heart, it would still not be our place to indulge in feelings of indignation. Leave them before God. "Vengeance belongeth unto me," saith the Lord. Christ and his apostles la d more stress, far more, on possessing *love*, not only to the brethren, (all children of God whether they now

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believe the Second Advent near or not,) but even to our enemies, than on anything else; and think you it is enough to have the *knowledge* of Christ's Second Advent near in your *head*, without a preparation for it in your *heart*? No verily. "Though I *understand all mysteries*, and *all knowledge*, and have not *charity*, I am *nothing*." O, dear brethren and sisters, be wise. Be ready, and watch every moment. I have warned you. (See Ezekiel xxxiii. 5.)

A WATCHMAN.

Letter from Bro. A. Clapp.

BRO. BLISS—I rejoice to learn through the Signs of the Times, and otherwise, of the powerful and glorious results which are following the labors of the servants of God who are going forth sounding the midnight cry. The Lord is blessing their labors abundantly to the salvation of immortal souls, and thousands have been thus plucked as brands from the burning.

The Rev. Mr. Stoddard has been lecturing in this region for several months, and the Lord has blessed his labors. In almost every place where he has been, powerful revivals have been the result. In Litchfield, he found the professors of religion in a very low state, and the people scoffing and ridiculing this doctrine. But in two or three days after he commenced preaching, the Lord poured out his Spirit, and sinners were made to cry for mercy, Christians were revived, backsliders were reclaimed, and infidels and Universalists were converted to the truth. From Wednesday to the following Saturday, there were upwards of fifty hopeful conversions, and four of them were professed infidels, one of whom has since been lecturing upon the second coming of Christ. The house was continually thronged, and when Bro. S. left, the work was still going on with increased power, and a large number came out strong believers in this doctrine. A young lady who was in good health when he went to the place, but was a scoffer, said to her friends, "We shall have sport enough in laughing at the Millerites in 1844." Suddenly she was taken sick, and died before he left the place. In another town, a stout looking man one evening after lecture, came up to Bro. S., seized him, and threatened to flog him, but he was protected by the friends. This man was immediately taken very sick, and died in two or three days.

Last evening Bro. S. closed a course of lectures at Farmington, where the Lord has blessed his labors, and many have come into the belief of this doctrine. There have been about seventy hopeful conversions there in a little more than one week. In one day there were twenty. The work is still very powerful, and is spreading. May God have all the glory.

In Middletown, the Methodist and Baptist churches are open to receive him, and he will go there next week. He is now in New Britain. Yours, in the blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ.

Hartford, Jan. 14th, 1843.

Bro. Clapp also writes that Bro. H. A. Chittenden has been laboring with much success in many of the towns in Conn., and that he has been instrumental of much good, for which we bless God, and adds,

"O, that our ministers and churches would no longer thrust the solemn subject from the minds of the people, and trample it under foot, and shut it out entirely from the churches. But may they receive it in the churches, and follow the example of the noble Bereans, and sit down together like little children, and examine and study the Scriptures, and see if these things are even so. Our churches, Sabbath-schools, and Bible-classes, are willing to study all about what took place more than eighteen centuries ago, but not one single portion of the prophecies and passages of Scripture which tells us what is coming upon the inhabitants of this ungodly, wicked, perishing world, this year. It is well, and interesting to study what took place in Christ's and the apostles days, but it certainly interests all of us what is soon coming upon this wicked world. It is a glorious subject to the Christian, but alarming to the ungodly. O, that the virgins may continue to arise and trim their lamps, and get oil in their vessels, and be waiting for the coming of our Lord and Savior Jesus Christ, and not be overtaken unawares, and finally be shut out of the kingdom.

The Second Advent believers have hired a new and very pleasant Hall, in this place, where from three to five hundred second advent believers meet constantly to comfort each other upon those things which appertain to Christ's second coming. Yours, in the blessed hope.

Hartford, Jan. 16th, 1843.

Central New York—Letter from Bro. L C. Collins.

DEAR BRO. BLISS—I send you a hasty sketch to inform you of the state of the Second Advent cause in this valley. When I came here I found the wise and foolish virgins all slumbering upon this great question. But the alarm is now sounding, and the whole region around is being moved. Wherever lectures have been given, revivals have resulted, and a goodly number of souls have been converted to God. The good Lord is raising up laborers among us, and thrusting them out to spread wider the glad news that Jesus is soon to come. Every thing this way now indicates a speedy and glorious triumph in effectually sounding the midnight cry. We have, it is true, to meet with opposition; but thus far it has most decidedly turned to our own advantage. A great cry has been made here by some of the Methodists, about dividing the church. A Second Advent conference and prayer meeting had been established by those who felt an interest in this subject, and so as not to interfere with any regular meetings of the church. But the least motion is sufficient for a dog that *wants to bite*. Schism is the cry; and these meetings must be broken up, and division checked in the bud. The house before opened is forthwith closed against Second Advent lecturers, and even the basement, which is used by the thoughtless young men of the place, for weekly debate, is shut, regardless of the earnest entreaties of a father in the church, a trustee of the house, and among the first in building and sustaining it, besides a number of its most faithful members, when asked only for a few evenings, and when wanted for no other purposes.

The following resolution was passed at a "*special meeting* of the Board of Trustees," and we give it *verbatim* to aid them in its more extensive circulation, and for the special information of our Methodist churches in New England. "Resolved, that we cannot, as Trustees of the Methodist Episcopal church, of Oxford, encourage, by opening the doors of our church, or in any other way, directly or indirectly, to Millerism—that is, the idea that our Lord Jesus Christ will come in 1843, to judge the quick and dead, and to destroy the world in which we live." Signed by the Chairman and Secretary, and published in the Oxford Times. We are heartily glad that the above resolution explains itself, so that we cannot mistake its meaning. The common reader will at once see that the framers of this resolution *cannot*, as Trustees of the M. E. church, "*encourage in any way, directly or indirectly*," even the "*idea*" that Jesus will come this year. Should he come, then he will have to come without any of their influence. For they declare that they "*cannot*," "*either directly or indirectly*," even "encourage" the "idea."

Alas! so it is. But blessed be God, that Jesus comes in King by virtue of his own right, and not by the voice of the people; otherwise I should forever despair of seeing our King. For I am persuaded that a large majority of his professed people would vote against his coming to reign. At any rate, some would not "directly or indirectly" even "encourage" the "idea."

And what has been the result of this opposition? Why it has done the most essential service to the cause. A noble little band have come right out decided, and are ready to go with the advocates anywhere, and stay up their hands. One of the best of young men, has just disengaged himself from a school, and gone out to sound the midnight cry. The Second Advent meetings are kept up still, and God is daily converting souls. A glorious revival is now in progress in one of the school districts, under the labors of Sister Rice; and another also, under the labors of Bro. House, of Hartford, Ct. I was with Bro. House last evening, and found there had been a great breaking down. Some twenty of the little company came to the altar for prayers, among whom were some of three score years. A number professed to find pardon.

I have just returned from Norwich, where I have been giving a course of lectures. I found the churches shut against me, and so hired a hall on my own responsibility, and commenced laboring. The prejudice was almost overwhelming. But soon as they came to hear for themselves, it was gone. Our congregation increased rapidly until the place was crowded almost to suffocation. God met us in melting power, and we soon had an altar crowded with weeping penitents. Some thirty have already obtained pardon, among which are some of the most interesting cases. Last Sabbath evening a great crowd of people gathered around, that could not get admittance, and our Baptist friends kindly opened their church and bid us welcome. We then repaired to the church, a few rods distant, and in a few minutes it was crowded almost to overflowing. We continued our meetings on Monday afternoon and evening, and God was with us of a truth. I have engaged to return to-morrow, and go through the visions of Daniel again, as there are multitudes who want to hear now, that at first were kept away by prejudice.

Norwich is a county town, and will give an important influence to the cause. I never was where it seemed to be taking a deeper hold upon the mass of the people. Doors are opening all around us, and constant calls are coming in for lecturers. Help is here much needed. Let more of our friends east "come over and help us." My health is good; and, blessed be God, my faith is strong that this year I shall see my blessed Savior coming in the clouds of heaven.

L. C. COLLINS.

Oxford, Jan. 13th, 1843.

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SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, FEBRUARY 15, 1843.

Editorial Correspondence.

BROTHER BLISS:—It is quite amusing to see our opponents "humbugging" one another, in relation to our views and operations. About ten days since, the following *notorious hoax* was palmed off upon the secular and religious papers of the country, by the *Journal of Commerce* of this city.

"THE TIME PROLONGED.—It is understood that Miller and his associates have recently carefully reviewed the calculation upon which they found the prophecy of the near approach of the end of the world, *when an error was discovered in the footing of one of the columns, of a thousand years.* This is a very important discovery just now. It will dispel the unea iness about so sudden a go-off, and give promise that we are yet to witness the fullfiling of many a bubble, and realize the enjoyment of many a panic before the end of all things. The 'ascension robes' with which many of the Millerites on Long Island have provided themselves, are not likely to be wanted."—*Journal of Commerce.*

I called upon the editor, (Mr. D. Hale) to-day, who assured us that it was published in the evening edition of his paper *without the knawledge or consent of the Editors*, and that it was written by one of the clerks of the office, as a *hoax ! !*

While our opponents refuse to publish the truth on a single "reason for our hope," they are ready to humbug themselves and others, by every *foolish story* of unprincipled men. Why is this? Do they wish to divert attention from the great subject of duty and destiny at this crisis?

I lectured twice in this city yesterday. The cause is prospering here beyond example.

Yours, J. V. HIMES.

New York, Jan. 20, 1843.

DEAR BROTHER BLISS:—I came to this place on Monday, and commenced a course of lectures in the Church of the United Brethren. There is a most intense interest awakened all through this region of country. The house is literally jamed every lecture, and multitudes have to go away for want of room. The word is taking effect and progressing wonderfully. The way is now opening for a course of lectures in Baltimore, and I sent on about sixty or seventy dollars worth of books and papers, for gratuitous distribution in that city, and they have produced a great interest and desire to hear lectures. Brother Hale has been in Harrisburg about two weeks, lecturing to crowds of people, and I hear, immediately, that he is this week in Carlisle.—Philadelphia is shaken to the centre; and the influence is felt around in the vicinity, in every direction. We have had to dispute the ground inch by inch, but have, at length gained the point, and have as large a congregation as there is in the city. The ministers are out upon us, and determined to put us down; but they can make Second Advent men much faster than we can. God is in the work, and sinners tremble and turn to him; christians are waking up to new zeal, and the flame of reformation spreads. We have a Second Advent Book Room in Philadelphia, and the light is going forth, east, west, north and south. Our little paper, the Philadelphia Alarm, goes well. We have got out three numbers. Yours, in that blessed hope.

J. LITCH.

York, Pa. Jan. 25, 1843.

☞LOGIC.

"MILLER'S THEORY.—Methuselah was not the *oldest* man according to Miller's theory. For his theory teaches that a day means a year in the Scriptures, and that '*seven times*' means seven years of such days. Hence there are twenty-five hundred and fifty-five years in the 'seven times' of Scripture. The prophet Daniel tells us that Nebuchadnezzar was doomed to eat grass as oxen for the space of 'seven times'—which, according to Miller, would be twenty-five hundred and fifty-five years. This would make Nebuchadnezzar's life exceed Methuselah's by fifteen hundred and fifty-six years. Nor does this tell the whole story. For if Mr. Miller's theory be true, Nebuchadnezzar is yet alive, and the decree by which he was doomed to eat grass for the space of 'seven times,' will not be fulfilled until A. D. 1935, long before which time we are gravely told that all the grass will be burnt up. O Tempora! O Mores!—*Bulletin.*

The "Bulletin" is not so great a logician as he imagines, for if one day is to be taken as a year in all cases, then it does not prove that Nebuchadnezzar was older than Methusalah; for the years of Methuselah's age multiplied by 365 days in a year would still make the product greater than that of Nebuchadnezzar's! To what lame subterfuges are our opponents driven! They are verily at their wits end!! O Tempora! O Mores!

☞DR. WEST.—The inquiry of Brother Harrison, in our last, relating to statements made by this individual, affords me an opportunity to say, that I do not wish *any person, under any circumstances*, to receive him on my commendation, directly or indirectly, as a minister or lecturer on any moral or religious subject. J. V. HIMES.

Boston, Jan. 18, 1843.

☞The brethren at Willimantic write us that the result of their conference was most beneficial. Many precious souls were awakened and converted; the professed followers of Christ were aroused to a sense of their duty, and the importance of being prepared for the coming of the bridegroom. The work there is still progressing.

"FAITHFUL WATCHMAN."—We have received the first No. of this paper, published in Sherbrooke, Canada East, by L. Caldwell, and edited by H. B. Skinner, for the advancement of the Second Advent cause. Any assistance which can be furnished for this enterprise, judging from their first paper, will be judiciously applied.

LIAR'S DEPARTMENT.—The New Hampshire Sentinel says of our Tabernacle, that "they were required to tear down the too frail walls and build stronger.

Letter from Wm. Miller.

DEAR BROTHER HIMES:—At the request of numerous friends, I herein transmit to them, through you a brief statement of facts, relative to the many stories with which the public are humbugged, by the pulpit, press, and bar-room declamation, concerning the principles I advocate, and the management of my worldly concerns.

My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843 and March 21, 1844. I have never for the space of more than twenty-three years, had any other time, preached or published by me; I have never fixed on any month, day, or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the BIBLE is TRUE, and is the WORD of GOD, and I am confident, I rely wholly on the blessed book for my faith in this matter. I am not a prophet, I am not sent to prophecy, but to read, believe, and publish, what God has inspired the ancient prophets to administer unto us, in the prophecies of the Old and New Testament. These have been, and now are my principles, and I hope I shall never be ashamed of them.

As to worldly cares, I have had but very few for twelve years past. I have a wife, and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y., my family support themselves upon it, and I believe they are esteemed, frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from their door. I bless God my family are benevolent and kind to all men who need their sympathy or aid; I have no cares to manage, except my own individual wants; I have no funds or debts due me of any amount; "I owe no man any thing;" I have expended more than 2000 dollars of my property in twelve years, besides what God has given me through the dear friends, in this cause. Yours, respectfully,

WM. MILLER.

Philadelphia, Feb. 4th, 1843.

THE SECOND ADVENT.—The N. Y. Journal of Commerce recently announced that Miller had discovered a mistake in his calulation of 1000 years. Having some little knowledge of Wm. Miller, we disbelieved the story, as we know he is *not* an insane driveller, nor an impostor. We regarded the story of his mistake as a new coined lie, and this impression was correct—the last Signs of the Times publishes the Journal's announcement under the significant head of "*Liars' Department.*"

We would suggest to the editorial scoffers at Miller's exposition, that they rather overshoot when they manifest so much joy at these reputed errors. They act as tho' a lie afforded them some relief, and that the discovery of a real mistake would make them half mad for joy! We have not the slightest faith in the Second Advent this year, nor this century, but we would not treat those who profess to have that faith as hypocrites and mad fanatics; nor would we meet their story with falsehood. The date of the Second Advent, if it ever occurs, is undoubtedly hidden from humanity. But of those who regard the Bible as an inspired volume, we would ask, Is not some definite purpose of Deity shadowed forth in those Prophecies with regard to man's destiny, which is yet unfulfilled?—Will humanity multiply in crime and misery through eternity? The Deity has already interferred in the affairs of the race, and has that interference ceased forever? What is to be the ultimate result of this present species? Taking Nature and the Bible for our premises, we see no way to escape the conclusion that either by natural or supernatural means, some check, suspension, or modification of the race will ultimately occur. Who then shall say when this will or will *not* occur? Not we.—*Granite State Democrat.*

OBITUARY.—Bro. William Rice, of Hartford, Ct. writes that his wife, Mrs. Martha Rice, aged 65, has fallen asleep in Jesus, with the glorious prospect of awaking in the morning of the resurrection. We have been personally acquainted with her, and have known her a devoted follower of her Master. She was one of the first who embraced the doctrine of the Advent, as taught by Mr. Miller, and will doubtless be remembered by him as one of the first to greet him on his arrival at Hartford, to lecture in that city. She fell asleep firm in the belief that she should slumber in the grave but a little while, and shonld awake in the likeness of her Redeemer, with all the saints. We sympathize with her bereaved husband, but he can truly mourn, yet not as those who are without hope.

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From Br. J. S. White.

Brother Bliss:—I am somewhat weary *in* the cause, but not weary of it. I have been trying to preach and lecture, for more than two years, upon the subject of the Second Advent of our Lord, and my soul has been blessed in the work.

According to the notice given in the Times, we commenced a Conference on Dec. 9th, in the Baptist meeting-house, West Wrentham; after two or three days, brethren Billings and Stetson came to our help. The Lord was in our midst. An increase of interest was very manifest every day during the meeting. The church humbled themselves before God—manifested a willingness to hear and believe the whole truth, and labored together for the salvation of souls. Before the meeting closed, their pastor, Br. Boomer, expressed a conviction that the Lord will come this year. This added greatly to the interest of the conference, and before it closed several gave evidence of a change of heart. The work is still going on, to the praise of God, who has abundantly helped this people. This being the church over which I was ordained pastor, and with which I labored in the gospel about four years, it is with no small degree of interest that I contemplate the fact, that not one among about one hundred and fifty is to be found who is opposed to the preaching of the Second Advent. Most of the church believe that the coming of Christ in the clouds of heaven, to set up his everlasting kingdom, is now *nigh* at hand; and quite a number of them believe he will come this year. Bless the Lord.

Since the conference, I have lectured in Dover, North Attleboro', Wrentham Centre, continuing a week in each place, and the Lord has been with us. Br. Billings has been with me, and afforded no small amount of assistance.—We go this week to Cumberland, R. I.

The whole vicinity in this region is moved; some are rejoicing in the Savior, while others are scoffing, and many are inquiring.

Though I devote all my time, I am unable to supply more than one place out of three or four, from which urgent requests came for lectures May the Lord of the harvest raise up and send forth laborers into his harvest: truly, the harvest is great, but the laborers are few.

Truly yours,
S. S. WHITE.

North Wrentham, Jan. 16.

Another Case of Insanity Cured.

Dear Brother Himes:—I have been informed, by a good and pious person, that more than thirty persons had been made insane at Springfield during the meeting, and taken to the Insane Hospital at Worcester. I inquired after their names and places of residence, as is my practice when I hear such things, but I have not learned the names of any. I have a case near me directly the reverse. I also having noticed in your paper a case, &c.

I send you the account of the case of an individual whose derangement was dissipated under the influence of Second Advent preaching. A gentleman, a friend of mine, had been more than a year in a very gloomy state, lost all interest in business and society, shut up his shop, and, although a member of the church and a devoted christian, gave up almost entirely going to church, and confined himself to his bed for days together; although not wholly incapacitated from going out, his mind was gloomy and desponding; when brother French came here he attended some of his lectures, but was not convinced of the truth of the Second Advent; but when the Tent Meeting was here he attended, and became a believer in the doctrine. Soon after, he opened his store and attended to his business—his despondency all gone—and he confesses the Second Advent doctrine has cured him, and is rejoicing in the hope of the Glory of God, and the speedy appearing of Christ, to take his people home. S.

Albany, Jan. 16, 1843.

☞Will the Rev. N. Colver give us the name and residence of a single person made insane by preaching the Coming of Christ?—He has attempted once, and failed! Is he willing to stand before the world unable to *prove* his assertions?

Remarks on Rev. xiii. 11.

In reading Mr. Litch upon the prophecies, it appeared to me that he was wrong, in his explanation of Rev. xiii. 11. "And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon." He thinks this beast applies to Bonaparte, but I send, for his consideration, the opinions of an old man, who died a few years since. As he was not a believer in a temporal millennium, he thought the prophecies were fullfilled, and that we had reason, in his day, to expect the Savior. He said two horns like a lamb had the appearance of true churches, which could be no other than the followers of Luther ond Calvin, as they held to good doctrine; but as the beast spake like a dragon, and exercised all the power of the first beast, it must be all who lord it over the consciences of their fellow-men, claiming power which belongs to Christ alone. The Lutheran princes of Germany, and kings of England, each, claim to be head of the church and every association of men must be anti-christion who pretend to have any authority to make men look up to them, and are called rabbi, when Christ is our only master in religion. Surely these churches, as much as the Roman, have required their mark to sell and buy, and have done great miracles, that is, come so near the truth as to deceive, if possible, the very elect. But as Christ has foretold us all things, we shall escape only by taking heed to his word, aside from the word of man. Again, it is said, Rev. xix. 20: "Those who worshipped the image of the beast were cast into the lake of fire." No man worshipped Bonaparte in religion, but how many have been deceived by the great men of these churches, and though Mr. Miller, in his lectures, advised the people to continue in them, I think he must now see what power they have over men's consciences, to lull them to sleep, in this alarming hour, and must consider them a part of that Babylon of which the call now is, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is said, Rev. xvi. 19: "The great city was divided into three parts." The christian world is now divided into Roman Catholic, Greek Church and Protestant. The Protestants have been instrumental in spreading the Scriptures, yet it cannot be that a church, which is so honored and respected by man, can be His, "whose kingdom is not of this world." The inquiry still is, "Have any of the rulers or Pharisees believed on him?" "The common people heard him gladly," but "not many wise men after the flesh are called." A.

The Apostles Wisdom vs. Modern Wisdom.

"We learn, from the Bangor Whig, that Miller's doctrine is *spreading* in that part of Maine *rapidly*. We cannot conceive what practical benefit Mr. Miller and his disciples expect will result to society from the prevalence of such views. There would seem to be arguments enough in favor of holy living, without resorting to the possibility of the speedy end of the world for motives with which to address men."—*Aurora.*

"The eminent Apostle Peter, who learned wisdom of Christ, said, by inspiration, "Seeing, then, THAT ALL THESE THINGS SHALL BE DISSOLVED, what manner of persons ought ye to be in all holy conversation and godliness?" The Apostle Paul, who finished his education in the third heavens, "reasoned of righteousness, temperance, and a JUDGMENT TO COME." The same chief apostle wrote to the first church he ever established in Europe, "Our conversation is in heaven, from whence also WE LOOK FOR THE SAVIOR, the Lord Jesus Christ, . . . THERFFORE, my brethren, dearly beloved and longed for, my joy and crown, SO STAND FAST IN THE LORD." See Philippians, 3d and 4th chapters.

To the Thessalonians he writes: The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." He continues the subject a few verses, and says: "THEREFORE, let us not sleep as do others, but watch and be sober."

We come to the conclusion that the inspired apostles had a wisdom not of this world. O that we might have more of it in these last days.—*M dnight Cry.*

The Great Question

Seems to be rapidly resolving itself into the following inquiry: "Is there a God?",

Christians believe there is, and that the Bible is a true and faithful revelation of his will to man.

Worldlings deny this, and take the position that the Bible is a fable, its prophecies moonshine, and Christianity a humbug, got up by designing priests for purposes of self aggrandizement and popular favor.

Christ ans, including all who are such only by profession, compared with the entire race of men, are few in number, and, owing to the vast multitude of trials, temptations, persecutions and perplexities by which they are surrounded, are, the most devoted of them, but *weak n faith*, and indifferent laborers in the vineyard of the Lord.

Worldlings, numerically, are as "the sands upon the sea shore, innumerable," and in adherence to the principles of their faith, and zeal in the cause they advocate, viz: "self" they are unwearied and never tiring. "The children of this world are wiser in their generation than the children of light"

Christians find the fashions, faith, frisndship, maxims, principles, creed and customs of the world all setting, like the current of a resistless, mighty stream, against God and holiness; and so swiftly do these dark-rolling waters rush along, that only those who are so exceedingly happy as to keep their feet firmly placed upon

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THE ROCK, are preserved from being swept away.

Worldlings do not *believe* that shipwreck and destruction await them at the end of their voyage. They sail so pleasantly upon the bosom of that deceitful stream, and are so deeply engrossed in the passing objects and incidents, that the warning voice of those they meet, breasting its power with all their might, and who assure them, in the most solemn manner, that destruction is at the end, is totally unheeded, and regarded as an idle tale.

Many *Christians* who have been swept so far down in that stream that they have become convinced that the Bible chart of its dangers is a true one, are now tacking ship instantly, and making signals for the GREAT PILOT, without whose aid they would forever despair of reaching the haven of rest.

Worldlings are weak enough to say in their hearts with the fool, "There is no God!" They affect to despise the idea of danger; and because judgment is not speedily executed upon them, "therefore their hearts are fully set in them to do evil."

Worldlings say the earth will never be destroyed, for they can prove the *eternal duration of matter.*

Christians admit the future eternal existence of the earth; but that is to be beautified and made glorious, and become the everlasting habitation of THE RIGHTEOUS; and there are not a few who believe that the WICKED will be rooted out of it THIS YEAR.

Worldlings disbelieve this momentous truth, because they have not, and will not, *study the chart* which describes the inevitable perils to which they are exposed.

Christians can do nothing more than to keep on their course up stream, and point every one they meet to that experienced and ALMIGHTY PILOT, who never lost a snip entrusted to his care, and to whom, we have the strongest reasons to believe, every seaman upon the waters of Time must render a strict account of both his craft and cargo in 1843!—*Midnight Cry.*

Extract from Letter of Eli W. Goff.

DEAR BROTHER HIMES:—Brother Prosper Powell, from Palmer, Mass., has been lecturing here for about ten days. It is thought, on inquiry, that when he commenced there were not to exceed five Second Advent believers, in the sense we use the term in this large and intelligent town. The meeting was in the large Meeting-house. Their pastor, Br. Alvah Sabine, returned home from Montpelier after the meeting had been held about one week; on stepping out of the stage, and learning what the Lord was doing in the place, among the people of his charge, he came immediately into the meeting, and commenced with the exercises of the forenoon; and although all was silent as the house of death, yet when he arose it seemed to us, while we gazed, first upon him, and then upon the large assembly, the man was perfectly overwhelmed, to see the great change in the expression of every countenance—so much so, it was with difficulty that he spoke at all; and it was truly affecting to us all, to see venerable fathers confessing to their minister—children confessing to parents, and parents to children; and, finally, I believe it is universally acknowledge that Georgia has not witnessed such a scene for these many years, and all acknowledged the Midnight Cry to be instrumental in producing this mighty work; and we are all looking for many Second Advent believers, from the labors of Br. Powell in this place. In conclusion, permit me to say, I enrol myself as a firm Second Advent believer in 1843—and the Lord of Hosts be my helper. I am determined to sound, "Behold he cometh," to the extent of my ability.

Respectfully yours, in Gospel bonds,

ELI W. GOFF.

Georgia, Vt., Jan. 16, 1843.

Letter from Br. George Peirce.

BROTHER HIMES:—Thinking it would be gratifying to the friends of the Second Advent to hear of the blessed result of the Camp Meeting in Salem, I send you an account of the same. The meeting was held from the 6th to the 14th of October, and it being a novel thing, thousands were induced to go, that were opposed to the doctrine there taught; but the Lord sent home the truth to the hearts of many, that are now rejoicing in the Lord. Immediately after the meeting, a revival commenced in the two Baptist and Methodist churches, and I should think one half the converts, at least, dated their awakening from something they heard on the camp ground.—The Methodist minister became a convert to the doctrine of Christ's speedy coming, and, as soon as the meetings were over, had his meeting-house open for lectures, and a weekly Advent prayer meeting established. Rev. Silas Hawley, of New-Bedford, commenced a course of lectures in the Mechanics' Hall, on the 10th of January, which were listened to with intense interest. It was judged that about twenty-five hundred had the privilege of hearing, and many that were anxious to hear were obliged to go away for want of room. These lectures have had a powerful effect upon the minds of the people. The whole community are awake upon the subject, and the prospect is, that a glorious harvest will be the result of the preaching *Christ's coming*, and a *preparation* for *that event.*

The blessed effects of the Camp Meeting was not confined to Salem, but was felt in Danvers, Marblehead, and all the region round about.

N. B.—Br. Hawley preached, while here, twice in the 2d Baptist house; also in Howard street, (orthodox); Herbert street, (seaman); and the Methodist houses

Yours, in hope of Christ's speedy coming.

GEO. PIERCE.

Salem, Mass. Jan. 27, 1843.

The Scoffer At The Ark.

BROTHER HIMES,—The following extract is taken from an old Magazine. Should you think it calculated to benefit the numerous readers of your invaluable little sheet, you will confer a favor on one, who, like the builder of the ark, in olden times, is making ready to step on board of Zion's ship, and launch away to the port of eternal blessedness. S. S. BREWER.

Brooklyn, December 6, 1842.

A short time since, little else was talked of but the late destructive flood. When two friends happened to meet, instead of the usual remark upon the mildness or roughness of the weather, the first observation was,—"The river was still rising, or beginning to subside." I happened to be in company at a friend's house, when the waters were still out, and questions, and anecdotes, and arguments, and exclamations of wonder and pity were echoing from all corners of the room.

After retiring to rest, I dreamed—and it will not be though surprising that my dream took its form and color from those sad events of which I had been listening the instant before. I saw before me an ancient man, who hardly looked like an inhabitant of this world. The undressed skin of some wild animal was his only garment, while his shaggy beard and locks were so drenched and dripping that he might well be taken for a type of those departed ones whom the sea will deliver up at the sound of the last trumpet. His countenance was not pleasing, and there was a ghastly expression in his sunken eye that looked like the index to some fearful tale of guilt and punishment. As he gazed upon the waters, which had now overspread the low country, and were risen nearly to a level with the tops of several houses, I observed a slight convulsion of his frame, and could distinguish a suppressed groan, which seemed to imply that some terrible recollections were brought up by the sight. My curiosity now overcame the alarm which I felt at the first appearance of this strange visitor, and I ventured to ask who he was? Fixing upon me a look which chilled my very soul, he began as follows: "I am one of those unhappy beings who perished above four thousand years ago in the general deluge. Of the cause of that deluge, and the principal circumstances attending it, those who have read the Bible cannot be ignorant. You are aware, doubtless, that the wickedness of men had become so great that the Lord repented of having made him, and resolved to destroy him from the earth; only pious Noah was excepted from the sentence of destruction I hardly need remind you that he was commanded to build an ark—a large covered vessel, which had rooms in it, in which he and his family were to be preserved when the flood was upon the earth. He was employed a hundred years in making this vessel, and during all this time he never ceased declaring to us the purpose for which it was building, and beseeching us, even with tears, to 'flee from the wrath to come.' You will readily suppose that so strange an undertaking could not but engage our attention; indeed, numbers of us were hired to assist in the work. Yet, instead of giving heed to the great man's councel, and forsaking our evil ways, we reckoned him no better than a crack-brained enthusiast, and laughed at the idea of a flood. Time stole on, and the ark, which had been so long in hand, was now finished. I can well rememder going up to the venerable prophet, along with a troop of roaring reprobates like myself, and begging, with an insolent sneer, to fix an early day for launching his ark, as I was tired of waiting. 'Alas,' he replied, with a look of serious compassion that abashed me, hardened as I was, 'the day will come too soon, as you will discover too late.' We returned home, and spent the evening in riotous feasting, and making game of the crazy preacher, and thanking our stars that we were not going to be cooped up in this dismal ark.

About the middle of that very night a heavy rain came on, but we thought nothing of it. It continued though the next day pouring down in torrents. The rivers were already swollen almost to overflowing, and some uneasy suspicious forced themselves into my mind. But I was ashamed to own them even to myself, and rallied my wife with some tartness, when she exclaimed with an affrighted look, as if anxious to get at my thoughts, 'What if the threatened flood be coming?' Nevertheless, when the

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rain continued with unabated violence—when the channels of the rivers were no longer to be seen, and the very sea seemed rolling itself from out of its deep bed upon the land, my heart sank within me. Our dwelling stood on high ground, and by that advantage continued dry long after a number of houses about me were under water. Yet I could mark the progress of the deluge as it gained upon us, foot after foot, I felt an anguish which it was no longer in my power to conceal. Every minute our ears were assailed with the groans and shrieks of drowning neighbors, and their corpses were seen floating before our door. At length the increasing waters washed us out of our house, and, followed by my weeping family, I mounted the hill near the top of which our house was built. There I stood, one moment with my eyes fixed and hands closed, motionless as the dead—the next moment, crying like a child, or raving like a mad-man. Then again I tried to persuade myself that the waters would retreat before they had overflowed my last shelter. Wretch that I was, not to spend this last remnant of my days, imploring grace and mercy of that God who can give repentance at the latest hour. Before another morning, my wife and children had been swept away, one after another, and perished before my eyes.

At a last effort for life—for though I no longer valued life, yet I feared to die—I climbed a lofty tree, and now, as I gazed wildly on the waters, there caught my eye something of an uncommon shape floating upon them at some distance. It glided gently on, and as it came full in sight, I perceived it to be that very ark at which I had so often scoffed. Oh, what would I have given for a place within it! It continued to approach, and I beckoned and shouted and wrung my hands, conjuring Noah to open the door and let me in. Alas I knew not that the door had been shut by God himself; and could be opened by him only. The ark was now within a few yards of the tree on which I was, and I could distinguish the venerable prophet at the window mournfully shaking his head, with a tear trickled down his cheek, and pointing upward with his finger. The agony of my soul would not allow me to understand those signs, and I ventured a desperate leap, in hopes of clinging to the side of the ark, but failing in the attempt, I sunk into the great deep, never to rise again. And then I remembered—'to late." Such a dismal groan seemed to break from him, as awoke me with a sudden start.

Special Notice.

☞ Our Patrons and Correspondents, will be particular hereafter in all their communications for the Signs of the Times, or Second Advent publications, to direct to Joshua V. Himes, Boston, Ms. All remittances for publications should also be sent to the *same direction*. We make this request because some communications have been sent to other persons, who are not connected with my office, and have thereby been lost.

Faithful and Christian men are placed in the office, who will attend to all letters and communications, for the "Signs of the Times," and publications in general.

Bro. Sylvester Bliss, has the charge of the paper in my absence, and will be in attendance at the office, to answer questions, and impart any instruction desired by strangers, on the subject of the Advent.

Brother John Kilton, has the charge of the Office and publications, in my absence, to whom remittances may be made, or publications obtained.

☞ Persons sending money by mail, or any communication for us, will direct as above, to J. V. Himes, Boston, Mass. Persons calling at the office in my absence, will inquire for Mr. Kilton, or Bliss, as above, *who alone* are authorized to *receive money*, or transact the business of the office in my absence.

I have also *recalled all travelling agents*, and from this date, wish those who are indebted to me, to settle their accounts at the office in Boston. This will *save much expense*.

What I have in outstanding debts, belongs to the cause of God; I wish therefore to appropriate it in the wisest and best manner for the advancement of this cause.

My opponents have accused me of wasting my Lord's goods, by extravagance in living, &c. *If this were true*, I should be the vilest man living. But I have aimed at economy, and made the best use of all that has been placed in my hands by my own industry, or otherwise. The charge of extravagance, is utterly false, as all who are acquainted with me know. But I will not defend myself against those who for the want of argument, accuse me of "bad motives," "speculation," &c.—I expect in a short time, to answer to the "Judge of all the earth, who will do right." To that judgment, I make my appeal once for all. Joshua V. Himes.

Boston, 14 Devonshire St. Jan. 26, 1843.

Letters

FROM POST MASTERS.

Rec'd up to Feb. 11, 1843. Danville, N H; So Strafford, Vt; Geneseo, N Y; No Springfield, Vt; New Ipswich, N H; Prospect, Me; Kennebunk, Me; Gardiner, Me; Monroe, Me; Richmond, R I; New Bedford, Ms; Mendon, N Y; P M Perrington; Orleans, Ms (all right); Port Washington; Williamsburgh, Ms; Gardner, S C; Laneville, Ill; Colerain, Ms; Ticonderoga, N Y; Nolensville, Tenn; Perry, Wyoming Co N Y; Willoughby Lake, O.—books sent; No Situate, R I; Racine, Wisconsin Ter; Johnstown, N Y; Williamantic, Ct; Charlotte, Vt; E Medway, Ms; E Falmouth, Ms; Falmouth, Ms; Burlington, Vt; Massena, N Y; Bath, N H; Orleans, Ms; Westford, Ct; Wadleys Falls, N H; Bennington, O; Cumberland Hill, R I; Huntsville, Pa; Hermon, Me: No Marlboro, Vt; Lincolnsville, Me; Jonesboro, Va; Brooklyn, Vt; Hodgedons Mills; Mason, N H; E Whateley, Vt; W Northwood, N H; Morristown, Vt; Blooming Valley, Pa; Coles Mills, Ia; Northfield, Ms; S Westerloo, N Y; Haleysburg, Va; Steuben, Me; Sandwich Hinckley, $2; Sandy Hill, N Y; Royslton, Vt; Bethany, Va; Litchfield, Mich; Guy Mills, Va; Woodstock, Vt; E Greenwich, R I; Strafford Corner, N H; Springfield, Ms; Palmer Depot, Me; W Springfield, N H; Claremont, N H $2; Pembroke, Ms $1; Wales, Me; S Newmarket, N H; Exeter, Me $2, *C. Miss.*; Braintree, Vt; Z R Hanover; Manchester, N H; Morvern, N C; Westerville, O; Hudson, N Y; Providence, R I; Mattapoisett, Ms; Three Rivers, Ms; Detroit, Mich; Claremont, N H $1; Norwich, Ct; Weybridge, Vt; Braintree, Vt; Ballston, N Y; Warsaw, N Y; Salisbury, N H; (Rev. of Colver not ready when you sent,) Hartford, Ct; Augusta, N J $1; Mansfield, Ct.

INDIVIDUALS.

L B Colles; J D Johnson, $50 Jan. 4, $25 now; Jacob Western; G S Miles, $25; A subscriber, Providence, R I; D Small; H Roby; S P Bickford; T M Preble; T D Marsh, $15; Amos Fox: Jacob Weston; T L Tullock; E T Wilson; E Ellis, $30, (credited in Oct. account about balanced,) R. E. B. Ware, Ms; Lewis Wiswell, $10; A B Huntington; H Barr; "Truth;" N Ipswich; R E Ladd, $20; J King; C D Hampton, (send by mail $1) J P Jewett, $2; W F W Owen; C E Spring; J Goodwin; G D Stacey; B H Carter; J W Person; L Lovewell; Henry Flagg, $1; H K Griggs; T L Tullock; N Mason; Sub S T; D Willis; A Kidder; G Atkinson; H Adams; R Thayer; I H Shipman, $50; A Clapp, (too late!) J Turner, E G Allen, (too late!) W W Buck; J B Hathaway; A M Averill; W Gleason; E H Pratt; W H Ireland; J Hamilton; L B Ricker; J Weston, (chart sent;) E Andrews; G May; A Friend, $5, (Leominster;) S Palmer, $28; W Rice; J H Race; Wm Bannon; L Perry, Perry's Mills, ($2 before paid;) W M Ingham; J L Pratt; J W Mardin; A R Brown, (bundle;) C Wines, check; R Renfrew; H Shipman, $10; J S White; Safford & Prall; D Burgess, check, $34; L Thummelshine. W D Tuller, T K Rawson.

Bundles Sent.

Box W D Tuller, care Patten & Co. Utica, N Y; D Burgess, Hartford, Ct; L B Colles, Lowell, Ms; A Lyman, P M, Braintree, Vt; A M Averill, Mattapoisett, Ms; J Weston, N Ipswich, N H; S Whitney, Woodstock, Vt; G S Miles, Albany, N Y: E Hale, Jr., Haverhill, Mass; Duren & Thatcher, Bangor, Me; E T Willson, Nantucket, Ms; J V Himes, 36, Park Row, N Y; E Hale, Jr., care of J Litch, 40 Arcade, Philad. box and bundle; H Thorne, Albany, N Y; box Rev J Litch, 40 Arcade, Philad. R Roberts, W Newfield, Me? 1 box I H Shipman, Linden Centre, Vt; Amos Kidder, N Alstead, N H; B Irish, N Bedford, Ms; W Gleason, Barnet, Vt; Barber, So Hadley canal, Ms; L B Ricker, Bangor; D Willis, Clarence, N Y; E Andrews, Canaan Depot, Ct; 36 Park Row, N Y; I H Race, Berlin, Ct.

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Boston, Jan. 27th, 1843. J. V. HIMES.

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THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

TERMS.—$1,00 PER VOL. (24 NOS.) IN ADVANCE — OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

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SIGNS OF THE TIMES.

BOSTON, FEBRUARY 22, 1842.

The 1260 Years of Papal Triumph.

The general opinion has been, that this important period began in 606, and will end in 1866, by the fall of popery and introduction of the Millennium. The following extract from a work written by Edward King, Esq., F. R. S. A. S., and published in London in 1798, sets the fulfillment of this period in so clear a light, that we give it to our readers in preference to our own views. Ponder the article, and weigh every word. pp. 16, 17, 18.

We now come to those dread words :—*And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

And here,—it has been acknowledged uniformly, by all the ablest interpreters, that Great Babylon, undoubtedly meant Rome : the Proud city on seven hills ; so long deemed the mistress of the world.

Nay, an Angel, speaking to the Holy Apostle, in this very divine vision declares it was so, in almost express words.

And is not Rome indeed now filled with the effects of wrath, and vengeance ; and torn to pieces, by the scourge ?—are not its boasted treasures of art, and antiquity, removed to another place ?—are not its palaces stripped, and spoiled ?—are not all her pleasant and precious things departed from her ?—is she not consumed, with the fire of the fierceness of anger, and violence ?

Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end ?

But let us pause a little. Was not the end, in other parts of the Holy Prophecies, foretold to be *at the END of* 1260 *years* ? and was it not foretold, by Daniel, to be at the END of *a time, times, and half a time* ? which computation amounts to the same period.

And now let us see ; hear ; and understand. THIS IS THE YEAR 1798.—And just 1260 years ago ; in the very beginning of the year 538, Belisarius put an end to the Empire, and Dominion of the Goths, at Rome

He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East ; and had soon after made it tributary to him ; leaving thenceforward from A. D. 538, NO POWER in Rome, that could be said to rule over the earth —excepting the ECCLESIASTICAL PONTIFICAL POWER."

A Power that was now become sufficiently established for that purpose.—And which was also still further supported, just about this time, by the first establishment of the first religious order, the Benedictines, in the year 518 ; whilst a most characteristic badge of corruption had also now begun to be confirmed ; by the worship of the Virgin Mary being ordained, by a general council at Constantinople, in 528.

And whilst it is moreover remarkable, that the use of the Christian Era itself had just been first introduced in the year 516.

It is true, that after this entry of Belisarius, Rome was twice re-taken by Totila and the Goths. But instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants ; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinean, by Narses.

Still, however, no dominion, "no Power ruling over the World, ever had any seat there, any more, except the Papal." For the Duke of Rome, appointed by Longinus, in 568, was no more than a subordinate civil officer ; and even under the Exarch. Whilst the Exarch of Ravenna, (at the same time that he was, in reality, no residing power at Rome) was at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly be called any Roman Power. For nothing could, by any means, fairly come under such a description ; but either the dominion of the Western Emperor, or the dominion of the Kings of the Goths, or the Papal dominion.

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, in which the Papal Power had been left at Rome by Belisarius, on his driving out the Goths and ruining their kingdom.

And if these things are so, then truly that Great City Babylon is fallen—is fallen—is thrown down, and shall be found no more at all. And nothing remains, but for us to wait, with awful apprehensions, for the end. Even for the completion of the further closing events, which are, in the emblematical language of Holy Prophecy, described as being at hand."

Editorial Correspondence.

PHILADELPHIA, Feb. 6th, 1843.

Dear Brother Southard,—On the 31st ult., I left the city of Newark, and in company with Brother Himes and Flavell come to this city to attend the Second Advent Conference, which is now in successful progress.—Brothers Litch and Hale have been faithfully at work in this great city and vicinity for some time past, and although they have had to face a heavy opposition, their labors have not been in vain. Their efforts have just prepared the way for a most successful issue as the result of the present Convention. Depend upon it, Philadelphia is beginning to be aroused Brother Himes gave several interesting lectures before brother Miller arrived, which were admirably calculated to prepare the way.

Brother Miller commenced his lectures on Friday afternoon, the 3d inst. The friends have obtained the large Hall of the Chinese Museum, which will probably hold more people than any other place in the city ; and it is crowded with anxious hearers. The truth has got a strong hold here, and all the opposing watchmen cannot stop it. The *common people hear*, they WILL hear, *and they hear gladly.*

Last evening brother Himes addressed an overwhelming assembly for about two and a half hours, in which he presented, in a most successful manner, the perfect fallacy of the church's hope of a temporal, or spiritual Millennium, to precede the Second personal Advent of our Lord. He contrasted the missionary operations and success of the Protestants, with those of the Roman Catholics, showing in a very lucid manner, that if there is to be a triumph of the religion of any sect, it must be that of the Romanists, or papacy. The Lord deliver us from such a Millennium. God has *emphatically* told us that the little horn of the beast (Papacy) will make war and prevail, till the Ancient of days comes. This is undeniably the only hope of God's people, i. e, that our blessed Lord will speedily come and destroy the beast with the brightness of his coming, give the body of the beast to the burning flame, and *then* the kingdom and the greatness of the kingdom *under the whole heaven* will be given to the saints of the Most High, and they will possess it for ever, even for ever and ever. May the Lord hasten the time.

Although the mass of the clergy in this city oppose our views, yet there are some honorable exceptions. Some of the Methodist ministers are anxiously seeking the truth. Rev. Mr. Ramsey and Rev. Mr. Boyd, of the Presbyterians, are settled, I believe, in the time, and nearly so in the character of the event. Elder J. J. Porter (who is now quite sick) is full in the faith, and when well is hearty in the work. The opposers are ill at ease, while the alarm is spreading all over the city.

Brother Miller will continue his lectures through this week and over the next Sabbath. He has already produced a great agitation, and the people are greatly disappointed in the character of his lectures. They were not aware that his calculations were based entirely upon the Bible. The vail of the mystical temple is being torn asunder, and the people begin to see light in God's light, and marvel that they have been so long kept in the dark.

The call for lectures is very pressing from every quarter. A tithe of the calls cannot be supplied. O that more of the watchmen would be willing to take their reputations in their hands, and go out and proclaim "the year of the Lord and the day of vengeance of our God."

O how I long to be able to speak ; but my

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voice is but little if any better, and I have about relinquished the hope of recovering my speech until I reach the everlasting kingdom, which I am confident is nigh at hand; then this stammering tongue will be loosed, this feeble tenement will be clothed with immortal vigor, and death will be swallowed up in victory. What I do in the little remnant of time left, I am persuaded must be done by the pen. May the Lord enable me faithfully to discharge this duty.

Yours in the blessed hope,
L. D. Fleming.

Since the above was received, a letter from brother Thomas Allen has come to hand, dated Feb. 8, calling for more books, which says:

"Br. Miller lectured yesterday afternoon on the parable of the ten vergins. A host of the sons of Levi [ministers] were present, and the subject was very applicable. Last evening, brother M. lectured from the 20th chapter of Revelation, to a very crowded congregation—after which, we held a prayer-meeting. Many presented themselves for prayer, among whom was a gentleman who had been an infidel, who got up about 10 o'clock, and declared to all the congregation what the Lord had done for him. Praise God, the interest is increasing and the work progressing." *Mid. Cry.*

Fearful Sights, Great Signs, &c.

Luke xxi. 11.—"Fearful sights and great signs shall there be from heaven." These are the words of Christ himself, given in immediate answer to the question, "What sign will there be when these things shall come to pass?"—Luke xxi. 7, Or, as Matthew has recorded the question, "What shall be the sign of thy (Christ's) coming, and of the end of the world?"—Matt. xxiv. 3.

Matt. xxiv, 30.—"And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

These are also Christ's words in answer to the same question, and they expressly tell us that there will be a "sign" of his "coming in heaven," and that this "sign" "shall appear" before "they shall see the Son of Man coming," &c.

Matt. xxiv. 32, 33.—"Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." [See Luke 21 : 31.

This declaration of our Savior was also given in answer to the same inquiry for "the sign" of his "coming, and the end of the world," and given after he had distinctly foretold several events as signs of his coming. And here observe even the express *command* of Christ, not only that we should suppose it possible that he may come soon on our seeing such things as signs, but that we should rather then "know that it [his coming,] is near, even at the doors."

Matt. xxiv.29.—The sun shall "be darkened, and the moon shall not give her light, and the stars shall fall from heaven." See Rev. vi. 12, 13.

Isaiah xiii. 10.—"For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

NO. II.

Mr Editor,—As proposed in my other article, I am now to notice some of the fulfilled "wonders" or "fearful sights and great signs" of Christ's second coming at hand, already spoken of as being foretold by the holy prophets; and let us begin

With the NORTHERN LIGHTS, or the AURORA BOREALIS, now so called.

Although it is doubtless a fact that nearly the whole community have been, and are still under the impression that this phenomenon has been of common occurrence from creation till the present time, and that it has nothing to do with prophecy; it will now be considered as a literal and awakening fulfilment in part of those prophecies which foretel the coming "to pass in the last days," of "wonders in the heavens," and "fearful sights," of "blood, and fire, and pillars of smoke." These sights were to precede the "great and terrible," or "great and notable day of the Lord." Let what will be said on the opposite side, the fact will remain that these wonderful phenomena, in their resemblance of "blood, fire, and pillars of smoke," have many times perfectly answered to the fulfilling of these prophecies. If, then, such prophecies were designed ever to have a literal fulfillment, this literal fulfillment has been many times given them in these "last days," or for more than a century past. But before presenting the positive proof of this position, it will be proper to notice the

Objection urged by many, viz., that these phenomena are ancient as creation, proceed from natural causes, and are not foretold in prophecy.

I admit at once, that, in many modern histories of the Northern Lights, it is recorded that they are very ancient, and that dates are given of their having been seen from the earliest ages; but these modern histories, in opposition to the doctrine of Christ's near coming, are not admissible testimony, inasmuch as there is no proof that such modern records are true, while there is very much proof against them. I will now present a few facts which are understood to testify against the alleged great antiquity of these "fearful sights," and "wonders in the heavens."

1. There appears to be no real ancient history of these phenomena, or none anciently written and published recording their previous existence. For several years, I have sought at the most probable places, and of the supposed most probable individuals, for some such history which was ancient, and especially in a book which was itself ancient; but have not yet been able to find one of the character. And why not, if these phenomena have been on record in all ages? As soon as they have been seen in modern times, they are found in history! And why not before, if they had been witnessed?

There are, to be sure, many apparent authentic histories of the wonderful appearence of these lights in London, March, 1716, and for aught I know, as Dr. Halley and others say, they may have been seen in some places still farther back, yet the book printed farther back, which speaks of them, is not found. A large "Dictionary of Arts and Sciences," in one volume, published about eighty years ago, which gives a full account of these phenomena, records their first occurrence at London, March, 1716, as above, and states that the oldest inhabitants there had not previously seen or heard of them. The author of the Dictionary concludes his account by giving a long list of the writings he had found on the subject, the oldest of which was a magazine in London for 1716, and the next were files of the same magazine for ten years following, with other works afterwards written. If these things were so, could the Northern Lights have been common in all ages? Certainly not.

2. A lady, supposed to be now residing in Saybrook, Ct., informed me two years ago, that her grandmother had often stated her recollection of the first appearence of those lights in that place, which occurred in the year 1730, and that the people of the place had not seen or heard of them before.—The date of this fearful sight was recollected by the old lady from the memorable circumstance that a Mr Abiel Ladd was to have been married on the evening of this wonderful appearance, and that the wedding was broken up by the fright of the guests on the occasion, the ceremony being performed the next day, when the sight was past.

3. An ancient book at my command, filled with this very subject, appears at once to settle the question, that these phenomena are the events of modern rather than of ancient times. I allude to a small volume of five sermons, on the text, "Fearful sights and great signs shall there be from heaven."—Luke xxi. 11. This book is a real antiquarian in all respects, and dated in two title pages, "Boston, 1680." These sermons were delivered by the far-known D. D., Increase Mather, then a congregational minister, and father of the celebrated D. D., Cotton Mather, both of Boston, and believers in Christ's second advent at hand. In these sermons, the writer adhered closely to the above text, making it a considerable part of his object throughout to show that these "fearful sights," &c., had already been witnessed in the heavens, as a foretold premonition that the Lord might be looked for as soon coming "down with a long besom of destruction, to sweep away a world of sinners before it." And though, from his writings, it appears he had searched histories on the subject, even back to a comet of Methuselah's day, to see what wonders had appeared in the heavens, he had found no account of the Northern Lights.

4. It is now three years since I have published by the pulpit and the press, as extensively as possible, many of these facts, calling on opponents to produce a history published before 1716, recording the previous occurrence of the Northern Lights, while none have yet even informed us where such a book may be seen. Should such a history yet be found, (and it may,) it must satisfy us of the origin of these lights as far back as the date of its publication.

5. But after all that can be said against the modern origin of these "wonders," &c., as "great signs" of the Lord's now near coming to judgment, we have his own immutable testimony that they are not the common events even of the first ages, but that they are rather "wonders" of the "last days," and "signs" of the coming of "that great and terrible day of the Lord," now specially near at hand.

In another article, it is proposed to notice some earlier historic instances of the remarkable appearance of this phenomenon, as fulfilling the foregoing prophecy concerning them.

Henry Jones.

From A. Hale.

Dear Brother Litch,—Since I left you in the city, on Jan. 2d, I have visited the capitol, Harrisburg, and vicinity, where I have found open ears and open hearts to receive the Sec-

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ond Advent doctrine ; and God has been with us in power and great mercy.

I commenced lecturing at Middletown, in the Lutheran church, which was crowded to overflowing, with most attentive hearers. The lectures were continued from Monday evening till Tuesday of the following week. The fruit of them was seen even during the lectures, but since then the work has become general, and many of the cases of conversion are of a remarkable and deeply interesting character—among which is that of a poor Catholic, and several others who were considered beyond the reach of all religious influence.

At Harrisburg, there had been for some time a very interesting state of things—and this prepared the people to listen, while our message seemed to increase the seriousness. The Bethel church, in which I commenced lecturing, was quite too small to accommodate all who wished to hear, and having had an invitation to occupy the Methodist church, I spent more than a week in lecturing with them. The congregations were very large and attentive. The subject had a fair hearing by pastor and people, who seemed to have no fears that "Methodism would be disgraced," or to doubt their competency to detect any heresy that might be advanced, or any error which might be attempted to be imposed upon them. Nothing was said about "shutting me up in a mad-house," nor did the preacher find it necessary to run about among the people to give circulation to the ten thousand false and silly slanders which have been invented about us and our doctrine, by those who *love to make a lie*.

But, like the Methodists in old times, they make use of a book in Harrisburg, which commands us to *prove all things*, and to *try the spirits*, &c. &c.—and the results you can anticipate.

The ministers of Harrisburg, I believe, generally took the very wise and safe position, that it was best to be prepared for the worst, and instead of telling those whose anxiety on the subject led them to their pastor to know what he thought of it, that they were 'foolish' or 'mad,' directed them in their anxiety to Christ; and I believe they all have as much as they can do in this most delightful ministerial work. When Christ appears, may they each have a multitude to *present before the presence of his glory with exceeding joy*.

My visit to Shiremanstown was also peculiarly interesting, and the message successful.

Finally, the country is all waiting with open ears and hearts to receive us. I have not been able to meet a tenth part of the calls for lectures ; but shall try to do what I can. Several lecturers might find work enough. Brethren, let us leave all, and enter into the harvest. The fields are white. Let us improve the time.

Affectionately,

A. Hale.

Scoffers shall arise.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for, since the fathers fell ssleep, all things remain as they were from the beginning of the creation.—2 Pet. iii. 3, 4.

There are no signs visible that the predicted event is any nearer now than ever.

The fact is, the *end is not yet*, and God only knows when man shall cease to exist on earth—when the world shall finish its mission and time shall be no longer. At present there is no reason apparent why matters and things shall not cotinue as heretofore for thousands of years to come.—*Universalist.*

Seven Weeks More.—The editors of the Midnight Cry, the Millerite paper in this city, refuse to take subscriptions for more than seven weeks, when they expect the cry will be heard as well as seen. Seven weeks, however, is an ominous period in prophetic numbers.—What if these seven weeks should turn out, like the seven weeks of Daniel, to be weeks of mystical *years*—each one a year of years ? It is well that the time is so near when the question will be settled. What will then become of these *Miller dupes* ? If the result is like that of many similar fancies, *not a few of them will reject the Bible, and turn infidels*, because the predictions of the Bible, as interpreted by them, have failed of fulfilment.—*Journal of Commerce, Jan.* 28, *Express, Jan.* 30, *and Tribune, Jan.* 31.

[A few months ago, it was a standing theme of scoffing that we were taking subscriptions one year in advance, when the fact was that our terms were $1 per volume—the volume extending six months. We have now published the Midnight Cry several months, making our terms for three months only, that no one might say we wished to get mony for which we expected to render no equivalent. The consequence is, that our opponents turn *prophets* and manufactured future infidelity, just as they have heretofore manufactured riots and lynching]

☞ Jonah preached the destruction of Nineveh, and was as mad as a March hare because the Lord repented and saved the city. Old Miller will be terribly disappointed, and grievously annoyed, if his prediction should prove untrue. We will lay a small bet he'll swear like a pirate if this good world of ours heaves not from its firm base in April.—*N. Y. Tattler, Jan.* 30.

☞ The "Signs of the Times," a Miller paper, Edited by Himes, Litch & Co. & Co. & Co. & Co., has published us, (with the editors of several other journals, under their head of "*Liar's Department*," on account of our having published an article in our paper of the 27th ult., copied from the Journal of Commerce, which we headed "*Good News*;" we are unable to discover in what sense we are guilty of falsehood, in publishing an article which we have no means of knowing to be untrue, and at the same time have as good reasons for believing it to be true, as otherwise ; however, if this is their mode of doing business, we will endeavor to furnish them with matter enough to extend their "liar's department" somewhat. Himes & Co. are requested to insert the following under the aforesaid head :—

Light in the East.—One of our neighbors discovered a few mornings since, a bright light in the east, and being himself watching for the signal to depart, expected to hear the trumpet sound in a few moments. The household was mustered, and all hands ready, when to their astonished eyes the moon peeped forth above the horizon, clear and beautiful, and the *light* of *reason* was again restored to their bewildered senses.—*Woodstock (Vt.) Mercury.*

The New York Sunday Mercury proves the truth of Parson Miller's End-of-the-world-in-1843-doctrine, by multiplying the wrinkles upon the horns of a five-year-old ram by the twelve signs of the zodiac, and that product by the number of seeds in a winter squash.

The Bellows Falls Gazette says, "the Millerites have finally concluded that the burning of Bunce's old Paper Mill answers every purpose which they expected to effect by the burning up of the world ; and many of them have concluded to drop preaching such doctrines, call it half a day, and go to work like honest men, endeavoring to earn something to find their families with *after* the fourth of April next.

"Ascension Robes."—We have seen going the rounds of the newspapers, statements that many of the Millerites have provided themselves with white robes, in which to ascend to meet their Lord, but have regarded them only as the inventions of the enemy. We are assured, however, that not a few of them in this town, have actually provided themselves with long white robes for the expected occasion. We trust that it is with no Pharisaic spirit that we look with pity upon these deluded beings. It seems as if the wisdom which pretends to be able to point out the application of the dark prophecies of Daniel to this far distant age, might be able to give to the plain and simple teachings of Jesus and the apostles, their true meaning.—*N. H. Telegraph.*

☞ Himes & Co ! put the above under the head of "liar's department"—don't fail to do it.

☞ It is said that the Millerites in this region have taken to smoking with a vengeance, and declare that they intend to enjoy the tip end of felicity, while the world does last.

We believe there is not a Millerite in this town,—with the exception of one old maid, who has become tired of bearing the *bustle* of this world —*Fitchburgh Sentinel.*

According to Mr. Miller, faith and repentance are no preparation for Christ's coming. Those ministers who only preach that men must now repent and be converted are "evil servants," who will soon have their portion with hypocrites and unbelievers. Hence it seems that on this hypothsis, regeneration avails nothing. People must believe that Christ will come in 1843 or sink to hell.

Millerism has already broken up many religious societies, and far as it goes it will completely disorganize community. Unlike the gospel, it has no tendency to make men better; but like every other attempt to be wise above what is written, it violates the order of providence, and plunges its advocates into fanaticism and folly.—*Northern Advocate.*

Millerism.—The editor of the Vermont Chronicle, a paper of high character, and which never indulges in random charges or assertions, says, "From much inquiry and various facts which have come to our knowledge, we have no confidence in the idea that Miller himself believes his doctrine."—*N. Y. Tribune, Jan.* 27, *and Chronicle and Tattler, Jan.* 30.

The interpretation of prophecy has becrazed a great many men, and is becrazing more just now than for a long time before. If we are correctly informed, several of the disciples of Miller have already become tenants of our various insane hospitals. Many more of them, we fear, will be a burthen to the community in those charitable receptacles, long after the humbuggery which sent them there has come to an end.—*Jour. of Com. Jan.* 28.

"That Mr. Miller has fixed the day (23d of April) for the end of the world, is a fact perfectly notorious. For authority I would refer to the N. Y. Sun."

So said a writer in the Western Empire,

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Dayton, Ohio. The truth is, Mr. Miller, has not even designated the month, and the 23d of April has no connection with any prophetic period in his interpretation of prophecy.

THE MILLER DELUSION.— The *biggest lie* that can be told comes to be believed as a Gospel truth, if boldly and continually asserted, and there is nobody at hand to contradict it. Thus it happens, that any opinion or doctrine, however repugnant to reason or common sense, is sure to find believers and followers; thus mountebanks and impostors have ridden upon the necks of men and women from the earliest records of society. This is a well known principle of human nature, but its effects are no perversion of the uses for which the sacred record was designed; it led many to speculate upon such passages as are *deemed to be* prophetical of future events, and to *attempt to predict* from them the hidden mysteries of coming time. The ignorance of such an attempt is equalled only by its *profanity* and *gross impiety*. The Soverign Ruler of Nature, revealed to us in the holy volume, that these laws transcend the power of His omnipotent will, but His wisdom refrains from marring the harmony of nature by an interruption of them, and they are sufficient for the accomplishment of His own inscrutable purposes.

We have heen led to these reflections by noticing the very wide prevalence which the *Miller delusion* has obtained throughout the country; and as a part of the history of the times, and as serving to illustrate the nature and extent of *human credulity*, the subject is worthy of attention. Not that there is any thing remarkable in this particular *delusion*, for the whole history of society is full of accounts of *similar vagaries*. Dreaming, idle people, who have not enough to do to keep their minds employed, are very apt to be run away with by their imaginations; hence every age has had its *pretended prophets and apostles*; some of them *honestly believing themselves gifted with supernatural powers*; but the *greater part* mere *cheats* and *impostors*. These things, it is true, generally correct themselves after they have run their course, but they nevertheless occasion a great deal of private mischief during their progress. Millerism especially is likely to do a great deal of harm in this way, and we have heard of a number of cases of people giving up their ordinary occupations to wander round the country, hearing and preaching these *nonsensical doctrines*. This must lead to the breaking up of families, and to habits of idleness and *profligacy*.

These things belong to the infirmity of human nature, and they are to be treated as one would treat the conceits of an *idiot* or *crazy man*. It is *folly* to use *reason* with any but reasonable people, and the attempt to convince a Millerite of his error by argument and grave appeals to common sense, would only serve to render him more obstinate in his belief, and by magnifying its importance, give it further currency among the ignorant and unthinking.— *N. Y. Sun, Jan. 28.*

The following is sent us as being from the pen of John Leland, and published fifty-six years since, in the "American Sentinel," a paper then published in Pittsfield, Mass.

Pope Leo tenth, assumed the arrogant if not blasphemous title of "Vicar of God," so that his name and title stood before the world in large capitals, thus—'POPE LEO X, VICAR of GOD!" which title was continued by many succeeding Popes. The number of the beast 666 was contained in the name and title then assumed,—thus separate all the numerical letters in that name and title, L X V I—and place them in their numerical order, and you will have just "six hundred three-score and six."

SIGNS OF THE TIMES.

J. V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, FEBRUARY 22, 1843.

Occupy till I Come.

It is the duty of every believer in the immediate coming of Christ, to live with a conscience void of offence towards God and man, and in view of our accountability to God. We are also to live, remembering that the eye of the world is upon us, that they are watching our every movement, and giving distorted and false colored representations of our every act; that our motives are maligned, and that no weapon can be placed within the reach of our opponents but it will be used by them with the greatest zeal.

We are therefore to endeavor so to live, that the cause of God may not be reproached for our indiscretions, and give no cause for needless censure. We are to remember that the salvation or the perdition of souls may depend upon the course each brother may pursue. And anything that has a tendency to prejudice any one against this great question, so that he may conclude, however unjustly, that it is unworthy of a serious investigation, may prevent that soul from securing everlasting life. We cannot therefore be too careful how we speak and act, that souls may not be jeopardized by being driven from an examination of this question by the indiscretion of its friends.

It is a question with many, how they ought to dispose of their business and time, in view of the Lord's appearing. It is necessary that all should act conscientiously, and pursue their business just as they would wish to be found employed whenever the Lord may appear. If any one is pursuing an unlawful business or an immoral one, it is the duty of such, to leave it at once, for some honest calling. If any feel that although their calling is righteous, yet that they can be instrumental of more good in proclaiming the coming of the Bridegroom, let them go forth and faithfully warn and admonish their fellow-men to be also ready. But let no one feel that there is nothing for them to do, and therefore turn idlers, for God has something for every soul to perform. They who have nothing to which they can turn their hand, should go from friend to friend and faithfully endeavor to enlighten their minds and save their souls.

To conclude that we have nothing to do by way of laboring for the souls of others or providing for our temporal wants, and therefore spend our time in idleness, is to disobey God and bring dishonor on the cause we have espoused. Let every one therefore "be diligent in business, fervent in spirit serving the Lord." Let him visit the sick, feed the hungry, clothe the naked, administer to the afflicted, relieve the wants of the destitute, and do good as he may have opportunity.

Let him also continue to sow his field and gather the fruits of the earth while seed-time and harvest may continue, neglecting none of the duties of this life. But watch, stand fast in the faith, lead holy lives, showing to the world that this is not our home, that our affections are not set on the things of this world, and that we are looking for a city that hath foundations, whose builder and maker is God. Walk in wisdom toward them that are without. Let your speech be always with grace that ye may know how ye ought to answer every man; not forgetting the exhortation of Paul, 1 Thess. v. 14—23 "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; hut ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 2 Thess. iii. 11—13. "For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing."

Fruits of Millerism.

"Millerism," according to a Concord letter, is making much progress in that part of New Hampshire. It not only prevented one man from digging his potatoes in the fall; but has broken up a flourishing school—set the school district into a hubbub, and driven the school-master to seek other quarters. It is further said that in the Lunatic Assylum at Concord, twelve persons are the victims of this theory.

A police report in the Sherbrook (New Brunswick,) Gazette, reveals the most shameful extremes on this subject. It was proved that one of the practices at the meetings there, was to "struggle," and have pretended visions on the floor. During one of these struggles, John Swazey, a leading preacher, kicked one Sawyer so severely in the breast that his life was despaired of for several days, pretending that it was the manifestation of the Divine displeasure against sin. The furious fanatic was punished with a fine. *N. Y. Observer.*

The above is a sample of the thousand nameless reports that are in circulation for the purpose of injuring the advent cause. Such gossip is given publicity to by the newspaper press, not only secular but religious; and many descend to such low efforts of whom we had hoped better things. Not a falsehood can originate in any quarter, however palpable may be its absurdity upon the very face of it, but gaping contemporaries greedily grasp at it; and the gusto with which they swallow it, indicate that they feel wonderfully relieved.

Such excessive joy on the part of *religious* papers at a supposed mistake, or any little real or imaginary impropriety on the part of those who are looking for the appearing of their Savior, seems to indicate a state of mind which would not receive with joy the Son of God himself.

To suppose that any class of men will never overstep the strict boundary of perfect propriety, would be to expect angelic perfection, and we are far from supposing that our brethren of the second advent be-

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lief, are more free from animadversion or cause of censure, than their fellows. And yet when we consider how they are watched by eagle eyes for their every foible, we are surprised, that so little that is worthy of regret is found against them. We would be the last to justify any thing which is fanatical or improvident on the part of any; but we believe the whole class of gossip afloat, of whatever kind, class, order, genera, species or variety, that comes like the above, entirely unsupported by authority, is unworthy the least credence. Even the propogators themselves admit their falsity, and yet refuse to correct their own errors.

At home again.

I have been absent from the city for the most part of the time the year past. Business now demands my attention at home. I shall therefore be confined to the city, for the present. All orders or communications connected with the Second Advent cause, addressed to J. V. Himes, 14 Devonshire street, Boston, Mass., will hereafter receive his prompt and personal attention.

Things in the city are in a good state. The friends of the cause are strong in the faith, and are doing what they can to diffuse the doctrine of the "Kingdom at hand."

THE TABERNACLE.—On my return to the city this time, I find things in relation to the *Tabernacle*, in anything but a prosperous state. The work has not been carried forward with the promptness desired by the committee, nor has the work been done according to their wishes in the construction, &c. The weather also has set in so cold, and such a body of snow having fallen, that it is impossible to do much toward it immediately. Our friends will therefore make no dependence upon the completion of the Tabernacle at present. What our brethren have done, will no doubt result in much good to the cause in general, by bringing the subject more fully before the public; but they have been defeated for the present at least, in the consummation of their wishes. We shall give notice hereafter, of the results of the efforts of the committee to accomplish their original design. J. V. HIMES.

Boston, Feb. 15th, 1343.

"Some books are lies from end to end."

The above *truism* we quote from the 23d page of "Millerism Refuted," by A. S. Barton, a Universal preacher in Ludlow, Vt., and is strikingly illustrative of the tract from which it is quoted, it being the only solitary truth that the book contains.

In confirmation of the appropriateness of the above motto, we make the followiug extracts from the work in question.

"Mr. Miller gravely asserts, that the city of the new Jerusalem, which, according to the Revelation, is 1500 miles square, will fill the whole earth, reveries, though *sanctified* by the name of religion, serve to excite the laughter and ridicule of the unbelieving."

"The 12th of April, 1843, which Mr. M., has appointed for the burning of the world, will long be remembered. While the intelligent are casting their seed upon the earth, and providing for the wants of life, thousands will stand gazing upon the heavens in expectation of beholding the Son of Man. Others will gather around the graves of their pious friends, eager to hail them as they awake from the sleep of death."

"There is but a single remove from Millerism to infidelity. Mr. M., has said, if the millennium does not commence in 1843, he himself shall become an infidel; and this profane declaration is repeated by some of his deluded followers. If he has not

"Stolen the livery of heaven to serve
The devil in,"

he is blindly devoting himself to the service of infidelity."

"Mr. M., commences his 2300 years, 457 B. C. At that time, we have no account of any change in the situation of the Jews. No event then occurred to form an epoch in their history. It is therefore obvious that he commenced this period with reference to its termination in 1843."

We read in Joel i. 4, that "That which thd palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpiller eaten;" and it seems as though our opponents meant to make that true in our day, for all are out upon us, Baptist, Methodists, Presbyterians, Congregationalists, Transcendentalists, Universalists, Swedenborgeians, Deists, Materialists, Geologists, Rationalalists, Neologists, Mormons and every other name that is named. They follow in each others' trail, and what the one has left the others have catched; and the world has been equally pleased with all.

Well did our Savior say, Luke vi. 26. "Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

Our Opponents dissatisfied with each other.

There need be no greater evidence of the weakness of the opposition than is manifested in the utter dissatisfaction that they feel in the labors of each other. And the fact that so many feel obliged to come out and refute "Millerism," demonstrates that all such feel that it had never been previously done: for if it were once dead, there would be no laurels to be won by figting a dead carcase.

What is very singular in this contest, is the disagreement and contradiction among themselves. They all take different ground, and all are forced to admit some part of the question they oppose, and among them all,—some admitting one thing and some another,—the entire truth of that for which we contend is admitted by them.

Millerism has been refuted some score of times, but all the darts that have been cast upon it, have rebounded like hail upon the flinty rock. Some admit the prophetic days are years, but deny the time of their commencement. Others admit they thus commenced, but deny the events which were to transpire at their fulfillment. Some of them admit the 2300 days terminate this year, but deny the world will end when they terminate, and others admit that they reach to the end of the world. Some admit the 2300 days commence with the seventy weeks, and others deny that the seventy weeks terminate near the crucifixion. Some claim the 2300 days are literal days, and others claim they are only 1150 days: and thus among them all they admit the whole.

Had the "reply" of John Dowling accomplished aught in the mind of Professor Stuart, he would never have seen it necessary to have come out himself. And all who have followed him must have entertained the same views of all their predecessors.

AN ESTEEMED FRIEND in Westfield Mass., has sent us a lecture against Millerism by a Mr. Halcomb, delivered in that place, and published in the Westfield News Letter.

We can find nothing in this lecture of Mr. Holcomb, that indicates that he is looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, or that he would even pray "Come Lord Jesus, come quickly." Neither can we find any argument therein contained, but what has been often before presented, and as often refuted, and the fallacy of it has been shown.

It is lamentable that men will cling to straws, and satisfy themselves in a state of carnal security, when the whole experience of the world should teach the danger of such a course. But when we consider how prone we are to cry peace and safety when sudden destruction cometh, the probability is, that the minds of men will be permitted to be blinded by similar sophistry, until they are destroyed, as were the inhabitants of the old world and the cities of the plain.

Awful! Awful!!

The N. E. Puritan, under the head of "effects of Millerism," has *five* cases of what is called the effects of this powerful medicine.

No. 1, is the case of some body semewhere that thought of killing his cow.

No. 2, had retired from business, but his name and whereabouts were also unknown.

No. 3, was somebody in Cayuga Co. N. Y., who is determined to *restore* all whom he has ever injured, *four fold*.

No. 4, is an unknown lady in a neighboring village, who cut up a silk dress for window curtains.

No. 5, was an insane man in North East, Pa., who thought he should die the last of 1842, and as the day passed by, concluded he should not die that day.

Wonderful effects, truly. We wonder the Puritan did not include the hanging of witches and banishment of Quakers by the Puritans in olden time, as the effect of Millerism.

Special Notice.

☞ OUR PATRONS AND CORRESPONDENTS, will be particular hereafter in ALL their communications for the Signs of the Times, or Second Advent publications, to direct to Joshua V. Himes, Boston, Ms. All remittances for publications should also be sent to the *same direction*. We make this request because some communications have been sent to other persons, who are not connected with my office, and have thereby been lost.

Faithful and Christian men are placed in the office, who will attend to all letters and communications, for the "Signs of the Times," and publications in general.

Bro. SYLVESTER BLISS, has the charge of the paper in my absence, and will be in attendance at the office, to answer questions, and impart any instruction desired by strangers, on the subject of the Advent.

Brother John Kilton, has the charge of the Office and publications, in my absence, to whom remittances may be made, or publications obtained.

☞ Persons sending money by mail, or any communication for us, will direct as above, to J. V. Himes, Boston, Mass. Persons calling at the office in my absence, will inquire for Mr. Kilton, or Bliss, as above, *who alone* are authorized to *receive money*, or transact the business of the office in my absence.

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To Correspondents.

"A subscriber" is informed that in taking the Bible chronology, that in the margin is not followed, it being the work of men. But the chronology of the literal text (see Miller's chronology) instead of making only 4004 years, B. C., gives us 4157 B. C., which added to A. D. 1843, make the 6000 years of the world.

To George May. "To seal up the vision," does not denote to fulfill the vision, but to make sure.

A correspondent enquires respecting the progress of the cause in Europe. We have nothing new to communicate, but should be happy to receive any information on that point from any brethren who may be in possession of any.

Whenever we learn anything of interest we shall communicate it through our columns.

How our opponets all love each other.—Whoever opposes the Second Advent of Christ, whatever may be his opinions on all other questions, is at once received with open arms by all who oppose. The Universalist thus speaks of Mr. Osborn's efforts against the Advent.

It is worthy of remark, that the Rev. Mr. Osborn, the Methodist minister, has entitled himself to the hearty thanks of all the friends of order and religion in this community by the stand which he has taken in regard to this piece of delusion.

A few days since an application was made in this city from a neighboring town, for a lecturer to prove that Christ will not soon appear. And the directions were to procure either a Universalist, or Mr. Colver, a Baptist.

The work to be done in China.—Dr. Bridgman writes from Macao, June 24th, 1842, in the Feb. No. of the Missionary Herald, that—

"The work to be done in China by christian missions, is nothing less than to convert from paganism and Mohammedanism all the inhabitants of this empire—probably not much less than 400,000,000. The disciples of Christ are commissioned and bound, in the most solemn manner, to perfect this work. As a redeemed people, the members of the church militant are required, by the plain instructions of Jesus Christ, the captain of their salvation, to come to the Chinese and make Christians of them."

Dr. Cumming, in the same No. of the Herald under date of Sept. 3d, 1842, shows how the work is to be done. He says:

"We are so interested in the drama here enacting, that political news mixes itself up with our letters, and we suppose you are also interested in it. God is doing his strange work here. Would that the church was ready to help him with her men, her means, her prayers. He has opened China, and the pope is availing himself of the opportunities presented. Six priests arrived last month, and their stations are to be at new places. The building of their chapel and school at Hong Kong is advancing. It will cost, it is said, $ 26,000, at least $ 20,000;—more than your mission to China has cost from the beginning. They have twenty men to our one, but I trust God is with the unit."

He then adds that they are in *hopes* that *one* has been converted in that place.

☞ Bible Agents vs. the Bible.—The Rev. S. Holmes of New Bedford, is an agent of the A. Bible Society, but instead of confining himself to the legitimate duties of his agency, takes occasion to sneer at some of the very doctrines which that Bible teaches.

He held forth at Dorchester a short time since, and claimed that when the world came to an end no man would know the day and hour, and therefore the world would not come to an end now, because there was an old farmer bawling about the country that it was, and if the farmer knew, as no man could know, it could not come now.

An infidel who was present, said that the effect on his mind was to make him perfectly contented to remain in his unconverted state, for it removed all his fears. Such is the result of such preaching.

What shall we think of a Bible agent that thus brings discredit upon the very Book he should sustain?

☞ The Puritan congratulates itself that Millerism has not spread among the Congregationalists, and that they generally have no sympathy with it. We can assure the editor that many of our dearest friends are of that order. The junior editor of this paper is now of that order, and was never in connection with any other, and a good proportion of our lecturers are of that denomination. The Puritan is not the *whole of Congregationalism.*

☞ Brother R. of the Christian Herald, is mistaken in saying that 1810 years from the crucifixion will end in Sept. Our Lord was crucified in April. The Jews also begun their ecclesiastical year when the sun was in Aries, and not in Sept.—See Ferguson.

☞ We have a cheering account from brother Litch respecting the meeting in Philadelphia, which we shall give in our next.

☞ The Cause in Nashua.—Brother Preble informs us that the cause is going on there gloriously. Within three weeks he has paptized thirty-five, and many others have turned their faces Zion-ward. The number of those who are looking for the blessed hope of the glorious appearing, is quite large, and the work is still progressing.

☞ A Truism.—The New England Puritan says "that God's truth is *old*, and satan's inventions are *new*."

We would ask the worthy editor of that paper, how he can any longer advocate the doctrine of a temporal millennium, which is only traced to Daniel Whitby, who died A. D. 1727, and which being a *new* doctrine must necessarily, upon his own assumption, be of the devil.

☞ Wanted.—An agent for the "New England Puritan," to discover cases of insanity among the Second Advent believers. The "Puritan," "Investigator," "Recorder," "Universalist" and "Olive Branch," are busily employed in hunting up such cases, the Investigator has one somewhere in N. Y. and the Puritan has two in Hartford, Ct. names unknown. Will Dr. Crary get their names and send us particulars, and also inform us if there are any crazy ones in the Connecticut Retreat for the Insane, who are not Millerites.

Fanaticism.—We learn that in Concord, some individuals circulated hand-bills announcing that the Lord would come on the 15th inst.. We say with the Bible, "Of that day and hour knoweth no man."

☞ The Ninth Commandment.—"Thou shalt not bear false witness against thy neighbor." Exodus, xx. 16.

The Recorder says, in the article that we have quoted from it, that it will be seen "Mr. Miller has already *changed his ground* so as to secure himself a whole year's grace at least."

As the Recorder refuses to exchange with us, and we are unwilling that it should necessarily be ignorant of the truth, we shall send him, gratuitously, the "Signs of the Times" and Midnight Cry," that the soul of its Editor may be no longer periled by publishing that which is untrue respecting Mr. Miller's views. The truth is, that Mr. Miller has never changed his time or named any other period than the one now given.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Rev. xvii. 12.

Truth inquires why *one hour* should be called here thirty years? The words hour, *day*, &c. are sometimes used for an indefinite length of time. We believe it is so used here, and as history shows that the kings reigned thirty years, we learn how long a time was denoted by it. When it denotes definite time, we always consider it as fifteen days.

☞ We perceive that our brother Cambell, of the Harbinger, still continues his numbers on "the coming of the Lord," having gone up to No. 20.

We have watched his articles in hopes of discovering some new argument, but we have found nothing yet but a repetition of thread-bare arguments, which have been repeatedly refuted. When we discover anything which amounts to anything, we shall notice it accordingly. The old story about *assumptions* respecting the 2300 days, amounts to nothing. Gabriel made all that straight when he made Daniel understand the vision.

MIDNIGHT CRY.

Awake! O slumbering world, awake!
And shepherd thou thy couch forsake,
The latest hour has come!
No longer dream of glorious ease,
Nor sing the syren song of peace
Till breaks the day of doom.

Let truth sink deep into your ears,
The midnight cry attend;
Among the bright celestial spheres,
The earth has roll'd six thousand years,
The long "seven times" now end.

Our God in grandeur will appear,
The vision opes sublime,
This is of Judah's numb'ring seer,
The three and twenty hundreth year;
Hark! hear the knell of time.

An angel lifts his hand to swear
That time shall be no more,
A sword hangs gleaming in the air,
The barren tree no longer spare,
Probation, grace, is o'er.

Fair Zion's glorious King appears,
Proclaim the Jubilee;
The church that mourned in blood and tears,
Seven years; seven long prophetic years.
His church again is free.

In heaven was heard the pris'ners groan!
The strong Deliver's come.
Our God will vindicate his own,
And make on earth his power known,
And take his Israel home.

"'Tis finished" cried the Son,
Again the sounding echoes go,
From heaven above, thro' earth below,
Down to the penal pit of woe;
That dreadful word, "Tis done."

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Awake! O slumb'ring world, awake!
And shepherd thou! thy couch forsake,
The latest thunders roar!
Lest while ye dream of glorious ease,
And sing the syren song of peace,
The Master shuts the door. ELIJAH.
Canaan, Ct.

Letter from W. H. Ireland.

DEAR BRO. HIMES—Since I left the city of Lowell, Sept. 20th, I have been constantly traveling and lecturing from place to place, and God has attended my labors with a great blessing; reformation has been the result in almost every place. I have seen the wicked of all descriptions and ages, bowing before the Lord, who have found pardon. The opposition is great here, as in many places. The Universalists and ministers of other orders, are uniting together, and lecturing against us.

I count not my life dear to myself. I ought to suffer for not engaging in the work sooner. I have baptized a number of times, and expect to baptize more next Sabbath. I gather no churches. The places where I have labored most, are Corinth, Bradford, Sebeck, Dover, Garland, Exeter, Stetson and Newport. Calls for labor are daily increasing; we are looking every day for the coming of the Lord; while I write, I am thinking that these lines may never go the press, but before the types are set, the trumpet may sound, the dead in Christ may rise, the living be changed, and the wicked destroyed! O, what a separation will that be! The day is upon us! It hasteth greatly! O, sinner, fly to Jesus; the door of mercy is yet open. WM. H. IRELAND.
Stetson, Jan. 20, 1843.

Letter from C. Wines.

DEAR BRO. BLISS—The influence that has gone from this place, through the labors of our dear Brn. Himes and Miller, is tremendous, and the effect most glorious. Infidels have been converted, backsliders reclaimed by the dozen, and scores of sinners converted, as we humbly hope, to God. The work still progresses, and we have had a demonstration in this place of the effect and power of the preaching of the speedy coming of our Lord.

After Brn. Himes and Miller closed their lectures, and there was not so much said on the subject, our meetings declined, and were about coming to a close; but providentially, a Bro. Powell, from Mass. came this way, and was detained some four or five days; and he gave us eight lectures. Our house was immediately filled, God blessed his labors, and scores are now inquiring the way to Zion. None of our ministers in this region, that I know of, are embracing the doctrine.

Yours, in the blessed hope of the promise of the gospel. CHILIAN WINES.
Vergennes, Jan. 30, 1843.

Letter from J. S White.

BROTHER BLISS:—In a communication to you a few days since, I made a brief statement of the state of religion in West Wrentham. The Lord favored me with the privilege of being with that people last Sabbath; and judging from what we saw and heard, am convinced that no language can properly describe their interest in the coming and kingdom of our Lord, and in a preparation for that day. I learned from brother Baomen, that there had been since the Conference, between twenty and thirty clear cases of conversion, and among them several who professed to be established in the belief of the salvation of all men, and who had been openly opposed to religion. In addition to this, a large number who had been in a cold backslidden state for months and years, have now returned unto God with purpose of heart. Brother B. says, in no other place did he ever witness so much of the power of God, as is manifested in these meetings. He has baptized twenty-one since the Conference, and more are expecting to go forward next Sabbath. At the close of all their meetings, opportunity is given for those who wish the prayers of God's people, to manifest it by taking separate seats; and the average number has been about forty. At the close of the lecture last Sabbath eve. we gave the usual invitation, at which moment the whole congregation was moved, and without any other remarks, in the course of two or three minutes we counted ninety who presented themselves in front of the desk for prayers. After some remarks, and prayers had been offered, the meeting was dismissed; but to leave the house at that time was impossible. One of the inquirers came forward and said, pray for me: we did so; and then another came with the same petition, and after further prayer, several came, saying the same words. The interest appeared to be such, as to require some of us to stay more than two hours after the close of the lecture. Surely the Lord is doing great things for that people, and blessed be his name. North Wrentham, Feb. 3.

Letter from J. Hamilton.

DEAR BROTHER HIMES:—The Lord is working wonderfully and gloriously in our land. I commenced a series of meetings at Newport on the 27th of December, and continued until Jan. 9th, during which time there was a wonderful display of the power of God, about fifty souls were hopefully converted, and thirty-five were baptized. I commenced a series of meetings in Hermon, on Tuesday, Jan. 10th, and continued to the 23d, during which time, rising of sixty souls were hopefully converted, and 58 baptized, and the work is still progressing. I commenced a series of Lectures in the City Hall at Bangor on Tuesday evening, Jan. 24th, the house was filled at the hour appointed, and the strictest regard was paid to the ministering of the word. Some mercy-drops have already fallen, and I have witnessed the conversion of a few souls; our meeting will continue in this place over the Sabbath, and perhaps longer. We have a great prospect of an abundant shower of Divine grace in this city, it is truly a time of refreshing, nearly all which I have baptized, are strong in the faith and belief of the speedy and glorious appearing of our Lord and Savior Jesus Christ; the work appears to take deep root, and has gained great ascendency in this part of the state within a few months.

Yours truly, in bonds of Christian faith.
Bangor, Jan. 28th, 1843.

Letter from Chilian Wines.

DEAR BROTHER HIMES:—The effect of your efforts in this place, has been glorious. The number of converts there will be no means of obtaining, for the fire has spread all over the adjoining towns. Our meetings in this place have continued with interest every evening except two or three since you left. We had a watch meeting at the close of the old and commencement of the new year. And it would have done your soul good to have been here, the upper room in the chapel was well filled. And at a few minutes before 12, brother Wilkins called upon all who would, to kneel and join in secret prayer, when most of the congregation knelt; there were but few, but what were willing to be found on their knees before God, at the close of the old and commencement of the new year. In the course of the meeting, those were called on to arise who thought they had found peace in believing on God, and I should say over fifty arose. In North Lewisburgh there is an interesting meeting. B. Mc Laughlin and myself went up there, he designing to deliver three lectures in the place, being invited by some of the brethren, but when we got there, found the appointment so arranged, that the time we calculated to stay he could speak but once, and he concluded best, under circumstances, to say nothing at the time but go again. He has spoke once here very short. To-morrow evening he goes to Waltham, and he has an appointment at New Haven. Yours, &c. C. WINES.
Vergennes, Jan. 18th. 1843.

Letter from Brother T. M. Preble.

BROTHER HIMES:—Being about to leave this section, and return to Maine again, I thought to say a few words relative to my labors since I returned from there in Oct. last. I have lectured since that time, in the following towns, in N. H., and Mass. viz: Nashua, Milford, New Ipswich, Weare, Westmoreland, Keene, Peterboro, Leominster, Ashburnham, New Salem and Warwick. I have given in these towns from three to nineteen lectures; making in all about one hundred and forty. In all of these places, I have seen God's power and goodness, in blessing his truth to the awaking of slumbering virgins, to feel that Christ is at the door.

In most of these places, more or less give evidence of conversion from sin to holiness, and some ministers embrace the doctrine of Christ's Coming *this year*, and are gone forth to give the midnight cry. Never did I feel more of God's presence, or see more power attend the preaching of his word, than I have for a few months past. Scores and scores have I seen forward for prayers at a time, and frequently several conversions in a day. Glory to God, praise his name.

From here I expect to go to Templeton and lecture three or four days, from there to Nashua, and after spending a few days, I then, if nothing in providence prevents, expect to start for *Maine*, where I have an appointment to commence a course of lectures in New Sharon on the 19th inst. You see from what I have just said, that I think time *may* continue after the 15th of February, though some of my opponents have published to the world that I have fixed on that day for the Resurrection. I do not say that it will not come then, or even before, but I have fixed on no particular day or month, but the year I am established in. That Christ will come in 1843, I believe as much as I believe he ever expired on the cross. I therefore feel like going forward in making appointments and fulfilling them till called home.

May the Lord bless all who are now engaged in giving the midnight cry, and help them to be faithful, and may others yet go forth, that the "*wise*" may all speedily "understand" and be ready to meet the Bridegroom. Praise God for the blessed hope of soon meeting the true

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Israel in the new heavens and in the new earth. Amen and amen. Yours,

T. M. PREBLE.

The Boston Recorder Aghast !!!

The Recorder has long affected to treat the coming of Christ with such perfect contempt that it would not even condescend to name or allude to the subject; but from the following extract from the last paper it will be seen that they are waking up.

PROGRESS OF MILLERISM. This evil has become too extensive in its baneful influence to pass unheeded; and we are bound, as faithfull chroniclers of religious events, to note from time to time its progress; for progress, we regret to say, it is undoubtedly making. The last number of "The Signs of the Times," which we have just received, contains some curious information, which we extract as signs of the times, and as a warning to ministers and all Christians to be more vigilant in maintaining the integrity and simplicity of the truth as it is in Jesus. In noticing the devastating influence of Millerism, among the churches of Christ, it has been a *consoling* thought that very soon it would come to a natural death; that the month of April next would expose the delusion and end the agitation.. But in this we are to be disappointed. As will be seen by one of the annexed extracts, Mr. Miller has already changed his ground, so as to secure to himself a whole year's grace at least.

The "Signs of the Times" contains a "synoposis of Miller's views," under his own hand the following being the concluding article of the creed:—

"I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be."

We present a few items touching the progress of Millerism, from the reports of travelling lecturers. They may suggest to Christians some serious reflections. A Mr Gaylord writes from Plymouth, Pa. as follows:—

"Brother Calvin French commenced a course of lectures on the second coming of our Lord in 1843. Elders Lane, Harvey and Hermans were in attendance,—our meeting house was crowded, during and at the close of the lectures—many expressed their belief in the coming of their Lord during the present year. Brother French confined himself principally to the absorbing subject that induced him to leave his home and family."

Mr. French himself writes as follows:—

"I closed my lectures in Lewisburg, Pa. on Sabbath, 8th inst.; many of the brethren became confirmed in their faith that the blessed Lord will come THIS YEAR. Fifty-six were baptized, on a profession of their faith, by Br. Sutton, who has publicly professed his faith that Christ will come in a few weeks; he will proclaim it wherever he labors. I have learnt that the good work is spreading through the Wyoming Valley, and over the mountains, and many are praising God that they ever heard the "Midnight Cry."

"I arrived at New-York city on Saturday. That city *is being shaken to its centre.* Prof. Whiting, who was invited by his brethren to examine the subject, to refute it, became convinced of its truth, and is now giving lectures, showing that Daniel's vision ends this year."

Mr. Himes writes thus from Utica, N. Y.:—

"On my way to this city, I visited Lansingburgh, N. Y., and gave three lectures in the Baptist church. The whole region seems to be stirred up. Bro. Miller's labors at Waterford, were attended with an unusual blessing. The *whole town seemed to be moved.* Not only the *common people,* who always hear us gladly, but the professional men, and those who exert much influence in the place, upon hearing candidly the lectures, were constrained to admit the strength and power of the arguments for the coming of Christ this year. At the close of his lectures on the 8th inst., one hundred and twenty voluntarily rose for prayers. Some of these were converted. Among these, there were over sixty men, the leading men in town. Quite a number of Lawyers.—*Several ministers were convicted,* and strong hopes are entertained of their conversion to the truth of the advent nigh."

THE TABERNACLE, now building in this city, the "Signs of the Times" says, "will be finished with all despatch. We hope it may be opened by the middle of February. Due notice will be given to our friends abroad, that there may be a full attendance. Bro. Miller, and other Lecturers will be present."

Rev. Gorham Greely, of Saco, Me., announces that he has resigned his pastoral charge, and will hereafter "devote his whole time to giving the Midnight Cry."

We perceive also by the Christian Secretary, that Rev. J. B. Cook, a Baptist clergyman, of Middletown, Conn. has likewise given in his adhesion to Millerism.

THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, FEBRUARY 22, 1843.

☞Bro. Cheney is informed that it will not be practicable for Bro. Miller or myself to visit Pittsford at present. I know of no one that can visit them at this time. J. V. H.

☞NOTICE.—Any of our friends and subscribers having No. 22, (Feb. 15) of the 'Sigus of the Times,' that they can spare, are respectfully requested to hand them into our office, as we are much in want of that number. OFFICE AGENT.

FOREIGN NEWS.

A Liverpool paper of Feb. 4th, says, "the character and complexion of the incidents of last month are neither cheering nor satisfactory. Trade and commerce are not relieved from the ruinous depression which has for a long timo paralyzed their energies—the hopes of a speedy revival appears even in the minds of the most sangume to droop—the continuance of the amicabie relationships which Great Brittain has maintained with some of the continental powers is perilled by the reckless insolence of brawling and discontented demagogues—a hurricane has swept the seas and strewed the coasts with the wreck of untold numbers of the mercantile marine—and to crown all, in the metropolis of the first nation in Europe the confidential Secretary of the Premier has been murdered in a public thoroughfare, and in open day!

This is one of the most astounding and appalling events which a chronicler had ever to record. In a thoroughfare of the metropolis of Great Britain—in broad and bright day—and in the presence of a passing throng—a personage of exalted station—distinguished ability and blameless life, was, by the deliberate hand of a determined assassin—shot! We will not allow ourselves to extemporize those expressions of horror and indignation which the occurrence of this unnatural outrage dictates. It is enough for us that it is our painful duty to narrate it. As Edward Drummond, Esq. the Private Secretary to Sir Robert Peel, was proceeding down Charon Cross, on the 20th of January, a person immediately behind him drew a pistol from his left breast, and discharged its contents into his victim's back. He lingered five days and died. The assassin mistook Mr Drummond for Sir R. Peel, and it is clear that had he not been mistaken in the identity of his victim, the Premier would have fallen by his hand. A general feeling of regret for the untimely end of Mr. Drummond pervades the public mind. The unfortunate gentleman was in his 51st year, and in personal appearance was not unlike his principal. The assassin had been hovering around the public offices for several days before he perpetrated the bloody deed. Opinions differ as to his insanity, but all the accounts concur in representing him as a person of a very gloomy cast of mind. The prisoner was arraigned on Thursday before Lord Arbinger, when he pleaded 'not guilty,' and the trial was postponed by consent of the Attorney General."

The foregoing papers represent the state of Europe as gloomy in the extreme. In Portugal the entire country seems on the eve of bankruptcy. The poorer classes are enduring intense suffering, both at Lisbon and Opporto. The distress in England also continues with no prospect of relief. Murders, roberies, thefts, distress and crime, seem rife all over the earth.

Letters

FROM POST MASTERS.

Received up to Feb. 18.—Lairdsville, Vt; Wendall, Mass; Little Falls, N Y; Ionca, Mich; West Randolph, Vt; Taunton, Ms; Springfield, N Y; Kingsbury, Ina; Prospect, Ct; West Breket, Mass; North Fairfax, $2; Oswego; Flag Creek, Ills; Daysville, Ill; Friendship, N Y; North Springfield, Vt; Hallowell, Me; Shrewsbury, Ms; W Ripley, Me; East Vassalboro, Me; E Medway, Ms; Lancaster, N H; Braintree, Vt $13; Ware House Point Ct; Mooers, N Y; Massena, N Y; Raesomville, N Y; Unity, O; North Scituate Ms; Colraine, Ms; Oppenheim, N Y; (neither money or letter received; shall we send the paper?) New Market, N H; Huntington, Ct; Stanstead, L C; Charlestown, Ms; Rising Sun, Ind; Waterbury Centre, Vt; Royal Oak, Mich; Braintree Vt $15; Williamsport, O; Bethany, Va; E Montpelier, Vt; Amelia, O; Cincinnati, O; Mishawaka, Ia; Fairhaven, Ms.

INDIVIDUALS.

Z Baker; J Weston; O W Hazen; Geo Beach; J Bates ($10 rec'd Jan 20, but no books at that time;) J Bates ($15 now;) J H Robinson; H V Davis; S Palmer; Mary Everett; T L Tullock; E M'Leod; N F Webster; B Irish, $7; C Morley (all attended to); A J Williamson; D Holden; W Daniel; D Campbell; S S Howe; M M George; J R Race; J P Jewett; James M Phillips; Geo W Peavey, $32; H Burr, all right; L Kimball, check; A Frye; Calvin French; R Plummer; A R Brown; Luther Arnold; C W Dow; Tho Sanford; J. W. Atkins; Jesse Walton; Ch W Statham.

Bundles Sent.

A B Huntington, Sunderland, Ms; C S Brown, Coccord, N H; T D Marsh, West Randolph, Vt; J Starkweather, Holden, Ms; Geo. Beach, New Milford, Ct; O W Hazen, Bridgewater, Vt; Jacob Weston, New Ipswich, N H; Box 36 Park Row, N Y; M M George, Lowell Ms; S Palmer, Worcester, Ms; J H Race, Berlin Depot; Box to C. Greene, Colchester, Vt; Henry V Davis, New Bedford, Ms; A Lyman, P M Braintree, Vt; Leonard Kimball, Northfield, Vt; R Plumer, N Port; Bundle 36 Park Row, N Y; C French, Providence, R I; Capt Owen, R N Campobello, care of Mr Brooks, Me.

Signs of the Times

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THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, MARCH 1, 1843.

The Experience of a Sailor.

When I first embarked on board the old ship, I shipped for the voyage. Having now deserted the ship for weighty reasons, of which I was not aware when embarking, I stand condemned as a runaway and covenant-breaker. It is true that I shipped for the voyage, confiding in the skill of the captain, (the pastor) as an able Navigator and safe guide, in things pertaining to the chart by which we were to shape our course; I also confided in the soundness of the ship, and unanimity of the crew. I embarked, and set sail with a propitious gale and flattering aspect. There was a general impression among the crew, that a long voyage was before us, and the port of destination a great way off, no one knew how far; and if sometimes, from curiosity, any of the crew, perchance, should hint at the question, how far we had to port, the captain would answer sometimes, that it was an *immense distance* off; and at other times that he did not know but we might arrive in port the next day, besides he would say, "it is not for you to know the times and seasons which the Father hath put in his own power." This appeared to me strange logic, I must confess, but thinking that it might be owing to ignorance in me, and want of skill and understanding, I endeavored to quiet my fears by again reposing in my guide, resolving to do the part of duty assigned to me, blow high or low, sink or swim. One fine night, when we imagined great peace and safety, all hands slumbering and sleeping, the watch being barely awake, a swift sail hove alongside and hailed us; ship ahoy! The captain staggered on deck, rubbing his eyes, and so replied! Halloo! what of the night, and what do you mean disturbing the people? not knowing what he said, for his eyes were heavy with sleep. The stranger sail answered again with a loud voice, and much seeming anxiety: Awake from your slumber, behold the pilot cometh, and the land is almost in sight. But the captain, and some of the crew laughed him to scorn, and he seemed unto them as one that mocked; others being more charitable, said he is beside himself, and some few of the most watchful, who were withall desirous to get into port, pondered these things in their hearts. Our friendly sail then left us to shift for ourselves, and being rather swift on the keel, and steering straight for the port, because he knew the chart and landmarks, he soon was out of sight. I myself felt anxious to get into port, being tossed exceedingly, and began to inquire, are these things so? I had by this time lost much confidence in my captain, though I kept it to myself, for fear of an uproar among the crew, and having a chart myself, with a small degree of information in it, and an express command from the chief captain to search it, assured that I should do well if I took heed to it I ventured myself, in humble reliance on his help in whom I had believed, to ascertain what latitude and longitude we were in, and thus see if there was any foundation for the given alarm. I saw plainly that if this was the truth, the captain and crew must alter both course aud duty; The crew must be fed differently, with meat in due season, and of such kind, too, as would make them fat and fair, seeing they would so soon have to stand in the presence of the great King. To my utter astonishment and heart-felt remorse, for having neglected my chart so long, and the gift that was in me, I perceived there was much cause for the given alarm; and as I continued searching and praying, conviction increased, until my mind was settled in the belief, that *if I could rely on the correctness of the chart*, the Port verily was nigh even at the doors, I thanked the God of heaven, who had sent his servant to give us the warning voice, who maketh foolish the wisdom of this world, and chooseth the weak ones of the crew, to confound human wisdom, hiding this from the wise and prudent, and revealing it unto babes. It was here the fiery trial began. I had covenanted to do my duty like a faithful tar, not only that which was inscribed on the articles when I signed, but also those which should be revealed when the Lord should afterward appear unto me, and I now felt it were better for me to die, than to act the part of a slothful servant. But, said the Prince of the air, wilt thou pretend to teach the captain and older crew? thou stripling, hadst better tarry at Jericho till thy beard be grown, before thou settest up thyself as a teacher. To him I gave place by subjection, no, not for an hour, for I was not ignorant of his devises, which no doubt were to have us all dashed upon the rocks, and be overtaken as a thief. I accordingly went to the captain with my chart, disclosing to him my views on it, and my serious impressions concerning the great question: the end of the voyage.—He was then in company with another captain of the Lord's host, who both assumed much seeming pity towards me for having been led away by a false prophet, laboring with all their might to stifle my impressions, being, as they thought, entirely false. Why, said Capt. R. we have but just got started on the voyage, and how fallacious the idea of going into port now. I then pointed to the chart, and demanded if it did not plainly show that it was so, and if not, what it did show. Poh, said they, it is only those who have not learnt the science of Navigation, that believe so, and wrest the chart to their own destruction, the chart is very mysterious, and all the beacons, and landmarks laid down on it, and their distance from us, cannot be ascertained, *until we have past them*, and the sole duty of the crew is to make sail and attend to daily work; and as it is known neither to man or angels, but to God only when we shall get into port, leave that altogether with him. Such sophistry and vain jangling from two skillful Navigators and teachers in Israel did not satisfy me. This thought puts infidelity to blush, and I could not comprehend what made them reason thus, except it was, that they loved better to remain on the boisterous Ocean, than to get into port. I then withdrew myself from them, and went about my duty, without getting any light, but was much strengthed in my convictions, and again betaking myself to my chart, I inquired about the good old way. The crew now began to look upon me with suspicion, as a dangerous fellow, and having formerly been very intimate with me, they now, with the exception of a very few, entirely shunned my company, while at the same time they professed great love towards me. As we were drawing near the land, one day, I climbed up to the mast-head almost to Pisgah's top, having looked a long time towards the desired spot, and knowing that my reckoning was almost up, I really thought I did discern Zion's golden spires. I at once became uncommonly solicitous that the crew might be made sensible of the fact, and knowing how averse they would be to believe it, from their ignorance and prejudice, and the co-operation of the captain, I saw myself compelled to cry aloud, and spare not; and being exceedingly earnest in my appeal, I told them their ship was in danger of sinking, Captain and all, except they should awake. This was intolerable. Immediately the whole ship, lower, and aloft, was in confusion. The Captain solemnly declared I was mad, or soon would be, part of the crew said I was sincere, a part said nay, but he deceiveth the people, some saying, make him hold his peace, others said, let him quit the ship. After the uproar had subsided, a counsel was held, in order to take such measures as would best conduce to the safety of the ship, in which it was resolved to bear with me, and suffer me to remain in the ship, since I had committed nothing worthy of banishment, only they thought it expedient straitly to charge me henceforth to speak to no man any more on this point. The measure being presented to me, I refused to comply with it, considering myself a free man on board a free ship, whose crew had orders from the chief captain to speak what they believed to be the truth, and to cry land ho! when they firmly believed they saw it. So I declared I would not bow my neck to that yoke, but obey God rather than men, and leave the result with him. Just then hearing a voice saying, come out of her my people, that ye receive not of her plagues, I obeyed the call, put overboard my boat, and left the old wreck, with her crazy crew. I soon overtook the friendly sail with her noble homeward bound crew, who gladly took me on board, and am now among that band, who not only long to come to an anchor, but seeing we are shoaling our water daily, and getting the barque trim, with steady helm and fro-bent sail, to drop the hulk within the veil, vain world adieu, hailing every body as we go along, and am content to wait patiently until the pilot shall appear to conduct our shattered barque through the gates into the city. F. F.

Boston, Feb. 20, 1843.

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"Father Miller."

While we are not prepared to subscribe to the doctrine promulgated by this gentleman, we have been surprised at the means made use of by its opponents to put it down. Certainly all who have ever heard him lecture, or have read his works, must acknowledge that he is a sound reasoner, and as such is entitled to fair arguments from those who differ with him. Yet his opposers do not see fit to exert their reasoning powers, but content themselves by denouncing the old gentleman as a "fanatic," a "liar," "deluded old fool," "specalator," &c. &c. Mr. Miller is now, and has been for many years a resident of this county, and as a citizen, a man and a christian, stands high in the estimation of all who know him, and we have been pained to hear the grey-headed, trembling old man denounced as a "speculating knave." Speculating, forsooth. Why need he speculate? He has enough of the good things of this world to last him through the few days which at longest may be his on earth, without traveling from city to city, from town to village, laboring night and day, like a galley-slave, to add to a store which is already abundent. Who, that has witnessed his earnestness in the pulpit, and listened to the uncultivated eloquence of nature which falls in such rich profusion from his lips, dare say that he is an impostor? We answer, without fear of contradiction from any candid mind, none! We are not prepared to say how far the old man may be from correct, but one thing, we *doubt not that he is sincere;* and we do hope that some one of his many opponents will take the pains to investigate the subject, and if it be in their power, drive the old man from his position. It is certainly a subject worthy of investigation, and one fraught with momentous consequences, and no matter who the individual is that promulgates the doctrine, if he offers good reasons and sound argument, drawn from the word of God and history, we say he is entitled to his position until, by the same means, he is driven from it. Mr. Miller certainly goes to the fountain of knowledge, Revelation and history, for proof, and should not be answered with low, vulgar, and blasphemous witicisms.

We like the following remarks, copied from an exchange in relation to this subject:—*Sandy-Hill Herald.*

Millerism.—This is the term by which the opinions of those who oppose the idea of a millenium, and maintain that the end of the world will take place in 1843, is distinguished; and it is thus denominated because Mr. Miller first propagated it.

We certainly are not a convert to the theory, but we feel bound in duty to lift our voice in reproof of, and enter our protest against the *infidel scurrility, and blasphemous witicisms,* with which some of our exchanges abound, and from which religious periodicals are not wholly exempt.

If Mr. Miller is in error it is possible to prove him so, but not by vulgar and blasphemous witicisms and ribaldry; those are not arguments. And to treat a subject of such overwhelming majesty, and fearful consequences—a subject which has been made the theme of prophecy in both Testaments; the truth of which, occur when it will, God has sealed by his own unequivocal averments—we repeat it, to make puns and display vulgar wit upon this subject is not merely to sport with the feelings of its propagators and advocates, but is to make a jest of the day of Judgment, to scoff at the Deity himself, and contemn the terrors of his Judgment Bar.

Mr. Miller and The Phrenologist.

The following authentic anecdote will be interesting to those who think Mr. Miller is a fanatic. We relate it because some are deterred from examining our views of prophecy, because religious papers call them "fanatical."

A man who had proclaimed his belief in Christ's coming till he was called a "Millerite," once took Mr. Miller to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was examining. He commenced by saying the person under examination had a large, well developed brain, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:

"I tell you what it is, Mr. Miller could not easily make a convert of *this man* to his hair-brained theory. He has too much good sense."

Thus he proceeded, making comparisons between the head he was examining, and the head of Mr. Miller, as he fancied it would be. "Oh, how I should like to examine Mr. Miller's head," said he; "I would give it one squeezing."

The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand upon the organ of fanaticism, as it is sometimes called, or the organ of marvellousness, he said, "There, I 'll bet you any thing that old Miller has got a bump on his head there as big as my fist," at the same time doubling up his fist as a sample. Others laughed at the perfection of the joke, and he heartily joined them, supposing they were laughing at his dry jokes on Mr. Miller.

"He laughed; 'twas well. The tale applied
Soon made him laugh on 'tother side"

He got through, made out his chart, and politely asked Mr. Miller for his name. Mr. M. remarked, that it was of no consequence about putting his name upon the chart, but the phrenologist insisted. "*Very well,*" said Mr. M., "you may call it Miller, if you choose."

"*Miller, Miller,*" said he, "what is your first name?"

"Well, they call me *William* Miller."

"What, the gentleman who is lecturing in Boston?"

"Yes, sir, the same."

At this, the phrenologist, filled with astonishment and dismay, settled back into his chair, pale and trembling, and spake not a word while the company remained The reader may judge of the poor fellow's feelings.

Letter From Bro. Charles Fitch.

Dear Bro. Himes.—I have great reason to rejoice that I came to this country, for I have abundant reason for believing that God is using the truth which I preach for immense good. I have labored in the following places: Cleveland, Painesville, Norwalk, and Elyria, which are the county seats of as many counties, viz; Cuyahoga, Lake-Lorain, and Huron Counties, and all of them important places for exerting an influence on the surrounding region. Besides the above places, I have labored at Willoughby, Dover, Olmsted, Ridgville, and delivered three Lectures on the same day, at a neighborhood about four miles from Cleveland. This week I am preaching daily in Cleveland, and sinners are daily turning to the Lord. Indeed the revival here, which has been in progress for a good many weeks, seems, to be continually increasing in interest. There are revivals also in a good many places in this region. The Lord is getting sinners ready for the glorious day. I have distributed nearly all the publications which were sent me. Very many of them gratuitously, and upon the proceeds of what have been sold I have been to some extent dependent. I have preached a good many more sermons than there have been days, since I came to this place the first week in November.

We propose to print here, four thousand copies of a paper weekly, which can be accomplished for about $50 a week. Navigations being closed, it is impracticable to obtain publications from the east. So we will do what we can for ourselves. I wish some good New-England Brother, who has it, would forward us a few hundred dollars, as we could make it tell here in the spread of truth.

Jan. 28th, yesterday I received a draft of twenty five dollars from Bro. ———, of Connecticut, on which I shall be able doubtless to obtain more. The Lord bless him; and let the name of the Lord be praised.

Every day this week souls have been converted to Christ in our meetings, and the work is progressing in a very delightful manner. Calls for lectures are far more numerous than I can meet, and wherever I go the people crowd together as long as room can be found to receive them, coming, in some cases, 5, 10, and even as far as 15 miles, to listen to the word of the Lord.

I see by the Midnight Cry that you are to have a conference next week at Philadelphia. How my heart would rejoice to be with you. But this cannot be. There is a vast difference between toiling on here alone, and standing shoulder to shoulder with the dear Brethren at the east. But the Lord is with me and makes me very prosperous, and this is enough. The Lord bless you, my Brethren, till we meet the Lord in peace.

The work is progressing delightfully in Cleveland, and in very many places through this region. From all directions letters are sent me saying "come over and help us," and I am endeavoring to do what I can; when I leave home again, I expect to go to Akron, about 40 miles south; but severe sickness in my family seems to present an obstacle.

I do not find New-England railroads here to travel by. But the Lord has provided for me, by converting, the soul of a young man, who owns a first rate horse, and is ready at all times to carry me wherever I wish to go; so we drive it all weathers, mud up to the hubs, or any how, and the Lord is with us in all places, & makes known the savor of his name. I should exceedingly enjoy a six hours conversation with Bro. Himes, or some other fellow laborer at the east; but I can wait a little, as I soon expect we'll meet to part no mo—o—ore on Canaan's happy shore.

Yours in the faith, Charles Fitch.

Letter from Thomas Atkinson.

Dear Brother—I have thought considerably lately on the 24th of Matthew. Bro. Storrs has thrown out views on this chapter, which I fully believe to be correct. I am satisfied that the exposition generally given, breaks the harmony of scripture, and might be made use of

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to show a palpable inconsistency in our system, and perhaps to overthrow it entirely. The signification of the abomination of desolation, seems to be a key to the whole. Was it papacy, or something that was set up in some part of Jerusalem at the time of its destruction by the Romans? Our Savior referred to it as spoken of by Daniel the Prophet. Of course then to find out what it means we must turn to where Daniel speaks of it. We find it mentioned in Dan. 11: 31, and 12: 11; in both places it is mentioned in connection with the daily, as something set up subsequently to the taking away of the daily. It is a part of our system that the daily was Paganism, and was taken away in A. D. 508. Some of us also suppose the abomination of desolation, to be something set up at the destruction of Jerusalam, about the year 70. Dan. 12. 11, then would read from the time that the daily shall be taken away in A. D.508, and the abomination that maketh desolate set up A. D. 70, there shall be 1290 days. How absurd! To preserve consistency we must either admit that the abomination of desolation was something set up after 508, in which case we will agree with Bro. Storrs on Matt. xxiv.or we must understand the daily to be something taken away before A. D. 70, in which case we must abandon our system entirely; for then Daniel would have stood in his lot about A. D. 1400. But it can be proved from Dan. 11th that the daily was something taken away after the distractions and dismemberment of the Roman empire. The setting up of the abomination of desolation was subsequent to the taking away of the daily. The next power that existed after the setting up of that abomination is described in Dan. 11th 36. This description is evidently parallel to that contained in Dan. 7: 25, and 2 Thess. 2: 4. and exactly applies to the Pope. The abomination of desolation, then, spoken of by Daniel the prophet, was Papacy. It stood in the holy place, the Christian church, or, as St.Paul calls it, the temple of God. During the week of our Savior's ministry he caused the sacrifice and oblation to cease; he introduced a new dispensation, and under that dispensation the holy place was the Christian church. It is a mistake to suppose that at the destruction of Jerusalem the temple therein was the holy place. Now whenever Daniel and Paul speak of the setting up of the abomination of desolation, they speak of it in connection with the taking away of the daily; this then is the harmony of scripture. This harmony I cannot believe our Savior broke in upon; I believe he preserved it and spoke of the establishment of Papacy in connection with the end of Paganism, the taking away of the daily. Previous to this event, the gospel had been preached in all the world, co-extensively with the bounds of the Roman empire which devoured the whole earth. Taking this view we see a beauty, a consistency, and a connection in Matt. xxiv. which no other exposition of the chapter can exhibit. We have a prediction of the persecutions in v. 9, the falling away in v. 12, the taking away of the daily, end of Paganism in v. 14th, the establishment of Papacy in v. 15th, the tribulations under the Pope, the flight of the Christians to the mountains of Piedmont, the mitigation of their troubles before the expiration of the 1260 days, and some of the errors of popery in pointing to hermitages and monasteries as the places where only Christ could be found and served, in verses 16—26, the signs imediately after those tribulations and prior to the coming of the Son, in v. 29, the resurrection of the just, in vs.30, 31; we have also the design of the whole prophecy in v. 33. Luke 21: 20, is often adduced as parallel with and explanatory of Matt. 24: 15. This I cannot admit. Certainly Jerusalem being encompassed with armies, indicating that the desolation thereof was nigh, was different from the abomination of desolation spoken of by Daniel the prophet, standing *in* the holy place. The distress mentioned by Luke, came on the rebellious Jews; that mentioned by Matthew came as evidently on the elect; for on their account the days were shortened. Matthew puts no event, and but a little time, between the tribulation and the signs in the sun, moon, &c. Luke interposes the long period of the treading down of Jerusalem by the Gentiles, between the wrath on this people and the appearance of those signs. Again, Luke says nothing about the end before the compassing of Jerusalem with armies; the two chapters are certainly not parallel throughout. Matthew predicted the end of Paganism, the setting up of Papacy, and the appearance of the signs in the sun,&c. immediately after the overthrow of the Papal power. Luke predicted Jerusalem's destruction, and its being trodden down of the Gentiles, until the Savior's second coming. I have found great benefit from the above views in contending with Universalists. The proof adduced from Daniel that the abomination of desolation was Papacy, upsets them entirely. I am going to the Provinces sounding the midnight cry. There is a large field unoccupied; cannot you send some zealous labourer to occupy it. The time is short; what we do must be done quickly. Yours in the blessed hope,

THOS. ATKINSON.

THE JEW! THE JEW! !—There is now a wonderful sympathy felt for the poor, unfortunate Jew. It is animating hearts that never before were warmed by a feeling of kindness for their fellow-men. Cold-hearted christians, who till now have looked with perfect indifference upon this dispersed race, and have ever been firm in the belief that there are no promises unfulfilled to them as a nation, are now wonderfully anxious and strenuous in their belief that the descendants of the crucifiers of our Lord are again to be restored to their ancient privileges, with a restoration of their ancient forms of worship, which have long since been abolished by Jehovah. This sympathy is not confined to such. Infidels and sceptics are equally anxious for the Jew.

Such uncommon and so sudden a manifestation of an interest in this oppressed race, by minds which ordinarily could be unmoved by any appeal, cannot but excite our astonishment, and cause us to inquire the reason of such unlooked-for commisseration. The reason is, however, most obvious. So long as the unprepared had no fears that the Judge was standing before the door, they cared not for the Jew: but as soon as the evidence becomes so conclusive of his near approach that their guilty consciences are alarmed, they fly to the Jew as a covert from the approaching storm, and endeavor to interpose his restoration before the great and terrible day of the Lord. Multitudes are accordingly looking upon the Jew as their only safeguard, knowing that if he is not restored, their arguments must fail, and they will stand exposed to the pitiless storm that is about to come upon them. This accounts for the wonderful interest that is now awakened for this unfortunate sect.

HIS COMING AGAIN. "Thus it behoved Christ to suffer, and rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, begining at Jerusalem." "Ought not Christ to have suffered those things and to enter into his glory?" "So Christ was once offered to bear the sins of many, and UNTO THEM THAT LOOK FOR HIM shall he appear the second time without sin UNTO SALVATION!"

And who are they that "look for him to appear the second time," not as a sacrifice for sin, but for the consummation of their full salvation from sin and all its consequences?—They are those who believe in him as having come the first time, an offering for their sin, receiving the atonement made in the offering of himself for them, by a faith that subdues the heart to the love of God and their neighbor, that conquers sin, sanctifies the soul, body and spirit. Such "look for him the second time"—and such only do really look for him. They "love his appearing"—and all others hate it. Reader, in which of these classes are you? Here is a test of your character. Apply it, and know your state and prospects. Lay hold on eternal life.—*The Disciple.*

THE SECTS, OR PROFESSED CHURCH.—The following testimony is from Harris' celebrated book entitled "Mammon."

"The great majority of Christian professors may be seen, from age to age, pursuing their own ends as eagerly, and wasting their substance as selfishly, as the world around them. They seek their worldly prosperity. They know of nothing equal to that. Every thing is made to give way to that. The cause of Christ itself must wait for that; and is only held secondary to it. What! neglect any thing which tends to increase their gains!—they would deem themselves mad to think of it; even though the salvation of an immortal soul had to wait in consequence. And thus, while God has to complain of them as slothful in his service, Mammon can boast of them as among his most diligent and devoted servants."

THE LAST HOUR OF THE FALSE PROPHET.—The signs of the speedy fulfillment of the predictions against Mohammedanism, are multiplying every day. At the present time, anarchy and confusion prevail throughout the Turkish empire, and the attempts of the European powers to support her, have hastened her ruin. An intelligent traveler thus writes of this country: "Turkey is in the agonies of dissolution, and will soon be a mere corpse. One of the provinces under her protection, Servia, has been lately revolutionized, and its reigning prince dethroned. The Government at Constantinople acquieses, because it is too feeble to oppose the revolution. In Syria is the same anarchy. The Druses and Christians of Mount Lebanon, are a prey to perpetual wars, and obey no superior authority. No law, no safety, no security for property in this unhappy country. What does the Sultan do? He promises to act against the rebels, but he does not. Is it not a sign that the last hour is come for the followers of Mohammed?"—*N. Y. Evan.*

The Augsburg Gazette publishes a letter from Rome of the 22d ult., announcing that the Holy See was about to send a vicar apostolical to China, at the request of the Catholics residing in China.

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SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, MARCH 1, 1843.

Close of the Volume.

This number closes the present volume. Some 1500 delinquent subscribers would confer a favor, as well as an act of justice, by making an immediate remittance. Some are indebted for one, some two, others for three volumes! If the above sums are not paid in promptly, the income of the paper will not meet its current expenses. We have spared no labor, or expense, to make the "Signs of the Times" an instructing and useful paper. The testimony of thousands has confirmed us that we have not labored in vain.

Our opponents, on seeing statements like the above, are at a loss to know what we want of *money*, if indeed the "end of all things is at hand?" We answer, 1. That we make it our business first of all, to pay our paper-makers, printer, &c. This we cannot do, unless *those who receive the value* in paper and printing, shall pay for it. 2. We want *others to pay their debts*, as well as ourselves, for if it is a sin for us to neglect, or refuse to pay our just debts, it is the same for others. Therefore, we desire all our subscribers to be just, and not have the sin of injustice at their doors, on the approach of the Judge. "He that is unjust in the least, is unjust also in much." Luke xvi. 10.

In conclusion, we now say to all our subscribers who are indebted to us, and are *poor*, and unable to pay their subscription, that if they will certify this fact to us, we will cancel their account. We wish to settle up the entire account of the Signs of the Times, up to the close of the fourth volume.

SIGNS OF THE TIMES.

We intend to publish our paper *as long as it is needed*. The first number of the fifth volume will be issued on the 8th day of March, 1843. It will be published weekly, 24 numbers to make a volume: one dollar in advance.

☞ All persons who wish to discontinue their paper, can, on the receipt of number 1, vol. five, write on the margin, "*Please discontinue.*" Be particular, also, in every case, to give the name of the Post-office, and State.

Lectures on the Second Advent in Boston.—We expect a course of lectures will be given in the city by Brn. Whiting, Storrs, Miller, and others, to commence soon. Bro. Whiting would have commenced immediately, but for sickness. We received a letter from him the 25th inst. We hope he will soon recover, and be able to visit us. His lectures will no doubt produce an immense influence.

We shall now make immediate arrangements for a course of lectures, in some large and commodious building. Notice will be duly given of time, place, and the names of the lecturers.

The Tabernacle.—As the expectation of our friends through the country has been raised, in relation to the new building, called the Tabernacle, for Second Advent lectures, we will now add a word to what was said last week, that all interested may know the facts in the case.

The building is going on slowly, and may be finished by the first of April. But at present it is very doubtful whether it will be accepted by the committee. It is anything but such a building as is desired by the committee, or the contributors. But having no means of getting it into proper hands, without trouble, and having no time or desire for litigation, the Second Advent believers here, have unanimously resolved to go on unitedly, in promoting the cause by lectures in the city in other houses at present.

Whenever anything of importance occurs, in relation to the matter, we shall give our friends abroad due notice. The *thousand and one* reports of the newspapers about it, which we have seen, are not correct. We hope our friends will not be *humbugged* by either the political or religious press.

The work of God in Philadelphia, is going on in a glorious manner. Many of the churches, taking the advantage of the excitement and interest, awakened by Bro. Miller's lectures, have appointed protracted meetings for the present week. Perhaps some may feel hurt at such an intimation, and doubt our authority for what we say. The authority is, that so many protracted meetings at one time are unusual, if not unknown, in the city; and the fact that great numbers are under deep awakening from the lectures.

WILL MR. COLVER GET HIS TRUNK?—Be patient, dear reader, and be not too importunate. Let Mr. Colver alone, he feels bad enough, we dare say. If there is any *prospect* of his getting his trunk, we will give you the earliest information; but we fear he will never recover it.

This prospect is rendered the more dubious, by a more careful examination of his 1335 days. He says these days BEGAN *six months* before the 15th day of the month Casleu, in the *hundred and forty and fifth year*. See page 34. To prove their END, he says, p. 37, that on the news of the death of Antiochus, as appears from 2 Macc. i, they sent a letter of congratulation on account of it, to their brethren in Egypt. But according to 2 Macc. i, 10, it will be seen that this letter was written "*in the hundred four-score and eighth year*" of the kingdom of the Grecians, or FORTY-THREE years after the hundred and forty-fifth of 1 Mac. i. 54.

If therefore, Mr. Colver is *correct*, and the 13,35 days *begin* six months before the 145 years, and *end* with the writing of this letter, in the year 188, they must have continued 43 1-2 years or 15,888 days; which would be an *excess* of 14,553 days. So here we have for the

Angel's Tag	Colver's Tally
1335	15,888

We would inquire of Mr. Colver, whether this was an *honest* mistake?

☞ THE ANTI-MILLERITE.—This is a 3 1-2 by 5 1-2 inch sheet, put out by the opponents of the coming of Christ. It is published by the Universalists of Concord, N. H. Whether it is, or is not the organ of the Recorder, Universalist, Puritan, Investigator, and Olive Branch, we have not heard; but as it advocates the same views, we doubt not but that it will be patronized by all those sheets.

We perceive that it takes the position in reference to Christ's second coming, that all of that side of the question must take, viz. that "We have no authority for supposing that our Lord ever did, or ever will, make a second *personal* appearing on earth."

This is the ground towards which all the opposition are verging—the rock on which they will all split.

The only point taken up by the first number, is the word *aionos*, rendered world in the New Testament, which the opposition claim is *era* or *age*. The use of the word, however, denotes an *age* that will reach to the *resurrection*, viz. Math. xiii. 40—43, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (*aionos.*) The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Math. xxviii. 20, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. (*aionos.*) Amen."

Luke. xx. 34—36, "And Jesus answering said unto them, The children of this world (*aionos*) marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, (*aionos*) and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

☞ AN INFIDEL REPROVING THE "OLIVE BRANCH."—Said an Infidel the other day "We are ashamed of your Christian papers, for they descend to the publishing of articles that an infidel paper would not disgrace its columns with. "Why," says, he 'just read that piece in the Olive Branch attacking private character; there is not an infidel paper in the land, that would publish such a scurrilous blackguard article."

We could only reply to the infidel that if he expected decency in the Olive Branch, he would be looking for grapes from brambles.

We perceive that Norris has given the *scavenger* department of that *nondescript* sheet to the *publisher*. He will have more time himself to devote to the *novel* department. Its *religious* department of "*about two* columns," since our exposure of it, is not entrusted to the care of "that same old coon," over which signature the only religious article in that paper at one time, appeared.

To a Virginia Correspondent.

DEAR BROTHER:—Your communication is received. I am deeply impressed with many of its sentiments. But while I cherish a high regard for many of those who advocate the views of *brother Campbell*, in relation to the plan of salvation, as the *only gospel plan*, I am constrained, after a careful examination of the subject for many years, to dissent from them. Besides, my observation of the practical effects of the system, have not led me to give it prominence above the common views, in which revivals were advocated.

The time also is so short that I do not think it justifiable to introduce a subject of controversy, that would divert attention from the coming of the Lord, and a readiness to meet him. My sentiment has been, and is now, that Christians of all denominations should wake up, and by every Christian means, endeavor to stir up to a preparation, all in their

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power, of both the wise and foolish virgins, to meet the Bridegroom; without reference to any of the peculiar sentiments of the sects.

If our brother will admit that those who differ from him, *may be Christians*, then, it is not indispensable to salvation for them to embrace his views in order to be saved. Let our brethren, of all names, act according to their own conscientious views of the plan of salvation, and save all in their power, while now we have the opportunity.

We are happy to know that there are a large number of the brethren in the South and West, holding sentiments in common with you, that are faithful and efficient advocates of the doctrine of the advent and kingdom at hand. We trust they will, in common with us, enforce the observance of *all* the commandments, in the way they understand them, in order to salvation, and thereby get themselves, and others, ready to meet the Bridegroom.

Yours in the blessed hope.

JOSHUA V. HIMES.

☞ MR. COLVER.—As Mr. Colver was never known to be a student of the prophecies, some may suppose by our reviewing, we thought his effort was likely to deceive the community. These were not our convictions. We never attached any importance either to his influence or lectures. For those who wish to be deceived, will be deceived by any thing, and that might serve the purpose as well as anything: but the enquirer after truth would at once see through the thinness of his sophistical work and arrive at the truth. We however considered it a favorable opportunity to present the truth, and show the absurdity of the whole class of such reasoners, and accordingly put out our review.

The Meetings at the Museum, in Philadelphia.

The lectures of Mr. Miller at the Chinese Museum closed last Friday afternoon. As various reports are abroad respecting the disturbance which resulted in the conclusion of the lectures, we deem it important to make a full statement of the whole affair. Mr. Miller began his lectures on Friday, February 3d, and lectured, generally, twice a day for a week. The interest and excitement gradually increased until Thursday evening, the 9th inst. At an early hour the house was filled and overflowed. When the lecture commenced, the crowd and confusion were so great as to render it almost impossible to hear the speaker, and it was thought best, after notifying the people what was to be done, and giving an opportunity to all who wished so to do, to go out, to close the doors and thus secure silence. This was done, and the speaker proceeded to his subject. For about half an hour there was a profound silence, and deep interest evinced on the part of the immense audience, with the exception of a few unruly boys. This would have undoubtedly continued, had it not been for the circumstance of a lady's fainting, and it became necessary to open the doors for her to go out. When the door was opened, there was a rush of persons who stood outside for admittance. As soon as this was done, and a few had come into the room, an unruly boy raised the cry of fire, which threw the whole assembly into confusion, some crying one thing, and some another. There did not appear to be any disposition on the part of the multitude to disturb the meeting, but all came from the rush and cry. The daily papers have stated that ice and other things were thrown against the windows and broke the glass. This is altogether a mistake. No ice or other missiles were thrown; all the glass which was broken was done by persons inside the building, mostly by some boys who were sitting or standing in one of the windows. Some have said it was done by the Catholics. But we believe no such thing: nor do we believe that any one came there to disturb the meeting. The disorder arose more from the excited fears of the people than from any other cause. Order was again restored, and the speaker proceeded for a few moments, when another rush was made, and the excitement became so great within as to render it expedient to dismiss the meeting.

The police of the city were willing to do what they could, bnt there was nothing for them to do—for they could not govern the excited nerves of the audience.

About seven or eight panes of glass only were broken.

Friday morning the multitude were again assembled at an early hour for service, and Brother Miller proceeded to answer numerous questions which had been proposed. A most profound attention was manifested until the meeting was about half through, when George Mundy arose and wished to propose some questions, and interrupted the order of the meeting. The committee of the meeting interposed to stop him, but not succeeding, they ordered him out; he attempted to go out, but was met by a party of men who determined on bringing him back to make a speech, and the meeting was again thrown into confusion. Mundy at length made his escape from the mob and got out, when Bro. Miller concluded his remarks.

The owners became alarmed for the safety of the hall, and ordered the meetings closed after the afternoon services. Although this fact was unknown except by a few persons, yet the room was literally packed with a mass of living beings, who listened with breathless silence to Brother Miller's last lecture in Philadelphia. The subject was, the fall of the Ottoman empire;—it was a most happy effort, and the effect produced by the conclusion to which he brought them was overwhelming. The gazing, eager crowd seemed to feel, as never before, that the Judge standeth before the door, and that the end of all things is at hand.

The farewell was a scene not to be described. There had been no intimation given throughout of what had transpired to close the conference, until he came to bid them *farewell*. There were then bitter tears and strong sighs; the aunouncement of the fact came as unexpectedly as the lightning's flash. The appeal was melting beyond expression. Probably more than a thousand persons arose to to testify their faith in the truth of the advent near, and three or four hundred unconverted to request an interest in his prayers.

Bro. Henry Grew arose to express the thanks of the assembly for Brother Miller's visit and lectures, which he expressed in a most feeling manner, and to it the immense concourse responded in a most hearty Amen.

Bro. Miller closed the services by a most feeling and appropriate prayer and the benediction. The seed sown during his visit, we doubt not, will be found in an abundant harvest in the great day of eternity. We believe he has never accomplished more by any course of lectures he ever delivered, in removing prejudice, and awakening an interest in the study of the word of God, and seeking a preparation to meet him. He leaves our city with the most warm and hearty prayers of thousands for his success in the great work in which he is engaged.

He had no sooner been excluded from the Museum, than he received an invitation from the Mayor of Trenton, N. J., to give some lectures in that city, where he has gone to spend the Sabbath. No blame is attached to the owners of the Museum for their course. They have done, and do still, manifest the kindest feelings towards us, and have treated us as gentlemen.

An Incident.—It was on board of a canal packet between Whitehall and the city of Troy, New York, that the following scene occurred.

An elderly lady attracted not a little attention, in relating to an eagerly listening group what she evidently would have her hearers regard as her personal knowledge of the character, manners, and personal appearance of Mr. William Miller. The gossip group eagerly inquired after his size, complexion, tone of voice, profile, &c. &c. &c. The old lady proceeded as follows: "He is about six feet high, a large bushy head, his hair as black as a crow, black eyes, dark complexion, large Roman nose, raw-boned, ugly and dreadful appearance, and a voice like a clap of thunder." While the listeners were gazing upon the old narrator with their eyes and ears all open, with as much eagerness as though the portrait she had drawn would soon stand before them, as the ghost of Samuel did by the magic power of the witch of Endor, before Saul the son of Kish,—there sat by a lovely girl of sixteen or eighteen years of age, who had evidently been a hearer of very deep interest in the affair; though her interest was clearly of a different kind from that of the mass. As the old lady proceeded, there were emotions at work in the young listener's heart, that kept *swelling*, and SWELLING, and SWELLING, till they broke out in utterance the most sweet and affectionate, yet conveying a most salutary rebuke to the heart of the old tattler. "Madam," said the young lady, when she could endure the insult no longer, "Madam, I think you never could have seen MY FATHER!! for," said she, pointing to a fine looking young man that stood by the cabin door, "*they say my* BROTHER *there* looks just like him." There was silence in that cabin for a full half hour!!! F.

OBITUARY.—Died in this city, on the 13th ult. Oren Augustus Nichols, of North Reading, aged 19 years. This brother was a believer in the Second Advent this year, and had been quite interested and active in the spread of this glorious truth. He died after a short illness of only two days, with the blessed prospect of soon rising in the likeness of his Savior. He had been engaged in this office for a few weeks previous to his death, and proved himself faithful and conscientious in all the duties entrusted to him. He left the office on Thursday evening but little indisposed, and on Sunday morning we were called to his bedside and found him just bidding this world adieu. He died about twelve o'clock, and bore testimony that the prospect of so short a sleep in the grave, removed all its terrors. Soon he will be enabled to exclaim, O Death, where is thy sting? O Grave, where is thy victory? "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them."

Br. J. Litch went to Washington, D.C. Feb. 27, to give a course of Lectures in that city. We hope they may produce good results.

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LETTER OF DAVID BERNARD,

(A BAPTIST MINISTER)

ON THE SECOND COMING OF CHRIST.

JAN. 2d, A. D., 1843.

VERY DEAR FRIEND.—It is with feelings of deep and overwhelming interest, that I address you on the subject of CHRIST'S SECOND PERSONAL ADVENT FROM HEAVEN. You, doubtless, profess to believe this important truth of Divine Revelation. It is there recorded in plain and explicit terms. But, with the great mass of men, you may have, *until now*, felt, "my Lord delayeth his coming." With them, you may have supposed that God has given us no intimation in his word of the time *when* this event will happen. You may have been kept in ignorance of the truth, by a wrong apprehension of Christ's words—"of that day and hour knoweth no man"—and the *false* opinion that "Prophecies are not to be understood until *after* their accomplishment." If the words of Christ refer to the *end of time*, (which some doubt,) may they not accord with the event being made known to the People of God *previous* to the appearing of our Lord? Or is that day to come upon *them* unawares? There is a prediction in Daniel xii. 4—9, which many believe refers to this event: the words (perhaps the import of them) were to "be shut up" (kept secret) and sealed, "until the *time* of the end." Hence, at the *time* of the Savior's incarnation the *time of the event* was not known—for the "time of the end" had not *then* come. But if the time of the end has now come, or in other words, if we are on the eve of the time when the Lord is to appear—though the "wicked will do wickedly and none of the wicked shall understand," may it not be possible, as Daniel says, that the "wise shall understand?" (Dan. xii. 10.) And does not the Apostle say, "but ye, brethren, are not in darkness, that that day should overtake you as a thief?" Is it not possible, that there is a mistake concerning the time not being known? The wisest of *uninspired* men have erred on other subjects. May it not be possible that they have been in error on this subject also? And is it not strange, that those very persons, however wise, who contend that "we can know nothing about the time" and that "prophecies are not to be understood until after their accomplishment," are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say that the prophecies predict, a time of universal peace and prosperity in the church and in the world. How do they know this, if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for *one thousand years*, and that then there will be a declension by the influence of Satan, who will be "loosed out of his prison and go out to deceive the nations, (see Rev. xx.,) and that then will the end come. Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult, I think, to know the time. But is it certain that the Bible teaches this doctrine? Most of the ancient Fathers did not believe it. Martin Luther did not. He believed that the end would come *before* 1846. Dr. Gill did not believe it—nor did Cotton Mather. They thought that the end of all things was at hand! The scriptures, which, it is believed, inculcate the doctrine of a temporal millennium, I have carefully examined, and there is no evidence at all satisfactory to my mind, that they will admit of such an interpretation. It is true that the heathen are to be given to Christ for an inheritance, but the same scripture informs us that he will break them to pieces with a rod (sceptre) of iron—will dash them in pieces like a potter's vessel, (Ps. ii: 8, 9.) It is also true that the Gospel was to have been preached in all the world for a testimony to all nations before the end should come," (Matt. xxii. 14.) But has not this been done already? Was it not "preached every where" to "every creature under heaven?" So says the Bible. That scripture had its literal accomplishment before the destruction of Jerusalem. And as it has a second accomplishment, (if that were necessary,) since that event; for it has been preached in the four quarters of the globe, for a witness to all nations, of the mercy and grace of God.

The angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, to "every nation and tribe and tongue and people"—cried "fear God and give glory to him, for the *hour of his judgment is come.*" Is there not reason to believe that this angel is now fulfilling his commission? If so, the judgment is near!

The Bible says, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever." But this is after the sounding of the seventh trumpet, (which is the last,) at which time "the nations are enraged, and the wrath of God is come, and the time of the dead that they should be judged, and that God should reward his servants, the prophets, and the saints, and those who fear him, both small and great, and should destroy those who destroy the earth."—(Rev. xi. 15—18.)

There are other scriptures frequently adduced, like Is. ch. 25, to prove a temporal millennium. But it seems to me the language is *too strong*, and the blessings predicted *too full* and *perfect* for a temporal reign of Christ: for, while the prophet says, that God will make "unto all people a feast of fat things, and will destroy the veil that is cast over all nations"—he declares that he will SWALLOW UP DEATH IN VICTORY—will *wipe away the tears from all faces*, and will *take away the rebuke of his people from all the earth.*" And at *this time* the *sun will be confounded* and the *moon ashamed* when the *Lord dwelleth in Mount Zion before* his ANCIENTS gloriously," (See Is. ch. xxiv.) Will not such language apply with more propriety to a *celestial* than to a temporal reign of the Messiah?

There are many who still cherish the idea that the Jews are to be restored to their national land; and others, that they will be converted. But I cannot entertain, for a moment, the faith, that God will restore Judaism, which he has long since abolished—nor that the Jews, as a nation, are to be converted. "All *Israel* will be saved." "The Deliverer will turn away ungodliness from Jacob." But Israel has not obtained that which they have sought—but the *election* has obtained it, and the rest are blinded." "He is a Jew who is one *inwardly* and circumcision is of the *heart.*" "If we are Christ's, *then* we are Abraham's seed, and heirs according to the promise."

The limits of this letter will not permit a *full* and *thorough* investigation of the whole subject. But I wish to say enough to induce you to examine it for yourself. If God has given us any intimations concerning the *time* of the world's destruction, it is very important that we should understand them. He informed Noah, 120 years before the flood, *when* he would destroy the world. Our Lord informed his disciples of the approaching destruction which awaited Jerusalem—of the signs which should precede it, and that the event should not extend beyond that generation. And it is not contrary to reason, nor the character of God's general government, nor revelation itself, for him to inform us *when* he will destroy the world by a deluge of fire. The only question is, has he done it? Let us examine the subject *candidly*, *carefully*, and *prayerfully*, and then judge.

Please to read carefully the entire book of Daniel. You will learn that the "great image" of Nebuchadnezzar's vision, as interpreted by Daniel, represents the four great monarchies which succeeded each other—which exercised universal empire, and are the Babylonian—the "Medo-Persian"—the Grecian and the Roman: That the vision of Daniel in the 7th ch., represents the same as that of Nebuchadnezzar: And that the one in the 8th ch., is nearly analogous to the other—with the exception, that in the *last*, the Babylonian kingdom is not represented.

I wish you to observe, that the 'great image,' representing the four great monarchies, was dashed all to pieces by a stone, cut out without hands, which stone, (the kingdom of God,) "filled the whole earth."

And that the "little horn" (Dan. vii. 8—11,) was succeeded by the coming of the "ANCIENT OF DAYS"—the slaying, destruction and *burning of the Beast.*

And also, that that same "horn (vii. 21, 22,) "made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

How strikingly does all this accord with the account given by Paul, (ii. Thess. ch. 2, of the "man of sin" and his destruction by the coming of Christ!

In each and every instance, where the Roman power is spoken of, it is represented as being destroyed by the coming of the Lord!

The "Man of Sin"—the "Papal power," then, is to continue until the "end of the world." How little does this accord with the doctrine of a "Temporal Millenninm!"

It seems that Daniel had a strong desire to know something which had not been told him, concerning the vision. What was this? Every thing had been explained, except the *time* when the 2300 days commenced. It was on *this* point, then, he desired information. To instruct him, Gabriel was commissioned: "Understand the matter," said he, "and consider the vision." What matter? What vision? Certainly, the one which had already been the subject of his thoughts and desires. What follows, (Daniel ix. 24—27,) *is not a vision*, but an explanation of the one already seen. In making all this plain, Gabriel gives him additional information, by which, also, the certainty of the vision and its *end* can be demonstrated.

"Seventy weeks are determined, (cut off, it should be rendered, for the Hebrew will not only justify it, but requires it—so say some of our best Hebrew scholars,) on thy people," &c.—The seventy weeks are 490 days. "Days," in Daniel's prophecies, says Newton, "are put for years." These 490 years, then, are *cut off* from the 2300 years. And as these 490 years are a part of the 2300, being cut off from them, and commenced at the time of the Decree of Artax-

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erxes, King of Persia, to restore Jerusalem, (see Ezra,) which was 457 years before the birth of Christ—the 2300 years commenced at *that time*, (457 B. C. or 490 years before the death of Christ,) which will bring us down to 1843.

In the year 1843, then, the "*Sanctuary will be cleansed.*" But what sanctuary is this, that is to be cleansed in 1843? A sanctuary is a *place* of worship. Under the Jewish dispensation, the Tabernacle, the Temple, and Jerusalem itself, were places of worship. Under the Christian dispensation, the place of worship is not restricted to any particular place—the world itself is the sanctuary of the Lord. And this is evident from Ex. xv. 17. Hence the earth is to be purified. "The elements will melt with fervent heat," and "we," according to his promise "look for a new heaven and a new earth, wherein dwelleth righteousness." (See 2 Peter, ch. iv.)

The other numbers in Daniel seem to correspond with the above. The "time, times and dividing of time," in Dan. vii. 25, and the "time, times and a half," in Dan. xii. 7, doubtless refer to the same period spoken of in Rev. 11; 2, 3. This is 1260 years—the reign of Antichrist. In other words, the *time of the Papal supremacy* commenced in 538, and ended in 1798, when the sceptre of the Pope was broken—he being taken captive and imprisoned by the French.

The 1290 days in Dan. xii. 11. may commence in 508, when *Pagan* Rome ended, by the conversion of the 10 Pagan Kings, and the commencement of the first Papal war.

The Pagan Rites were then abolished, and the "abomination that maketh desolate," or the Papal power, began with a strong hand to persecute the saints. The 1290 days end in 1798. "Blessed is he that waiteth and cometh to the 1335 days," (Dan. xii. 12. This period very naturally commences in 508, as no other time is given—and ends in 1843.

At this time, at the end of the days, 1843, Daniel is to "stand in his lot," Dan. xii. 13.

Now if we are not to expect a Temporal Millennium before the coming of Christ, and the four great kingdoms with their descendants are to be dashed to pieces and pass away, so that there will be found no place for them—and the stone, which is the kingdom of God, is to fill the whole earth, and to stand forever—and the termination of this vision is to be in 1843, is there not reason to expect immediately the coming of the Lord? The *time* of the cleansing of the Sanctuary----the *time* when Daniel will stand in his lot, seem to be the *same*, and all those are made blessed, who wait for, and attain it. What can all this mean but the end of the world---the resurrection of the dead---the coming of the Lord?

But the "wicked will do wickedly, and none of the wicked shall understand---but the wise shall understand." "Behold the Bridegroom cometh! go ye out to meet Him!"

And now, my dear friend, are *you* and *I* ready for this event? We have heard of it from the pulpit---we have read of it in the Bible, and perhaps with some interest. But has not the feeling always been---"*it is far distant?*" Owing to this sentiment, has not the impression been slight and transient as the morning cloud? But now, if the "coming of the Lord draweth nigh"---if in a *few days*---a *few weeks at the longest*---the end of all things will come, what an impression ought *such truth* to produce on the mind! God is to leave the mercy seat---Jesus to close the intercession---the Holy Spirit to be withdrawn---the Gospel proclaimed no more---prevailing prayer no more to be offered---the day of mercy and time of salvation to end, and the *eternal destinies* of *all men* both *saint* and *sinner*, *fixed*, and made known to an assembled universe!

O! my dear friend, this subject deeply affects my heart. Though a professor of religion, I cannot contemplate the probability of this event being so very near, without the deepest anxiety *on my own account!* I have a hope in the mercy of God, in Christ Jesus. And this is all my hope of being able to stand in that day. "I am not mad." But I think of this subject every moment---I cannot banish it from my mind---it is written as with a *pen of iron on my soul.* I have come solemnly to the determination, by the grace of God, to be ready, and to do all I can to induce others to prepare to meet the approaching God!! If the time should pass, and the sequel prove I am mistaken, I shall not be sorry for the *trial* nor *for the preparation.* For whether the last trumpet shall sound this year or the next---time with me and with all men will soon close! But should my expectations be realized---should the Lord indeed come, no language will be able to express my joy!!

And now, my dear friend, will *you* not give heed to this warning? The time is short, to make up your mind and prepare for such events as the BURNING OF THE WORLD---the JUDGMENT OF ALL MEN---and the RETRIBUTION OF ETERNITY!!! DAVID BERNARD.

P. S. If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake---which is possible---still I believe, from *the other* prophecies, that the *end of all things is at hand.* I SHALL LOOK FOR HIM TILL HE COMES!!!

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